THE CHURCHMAN.

VOLUME XIV.—No. 5. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 681.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, APRIL 6, 1844. BY JAMES A. SPARKS, 109 NASSAU-ST. } Terms—$3 00 per annum—in advance.

The Churchman.

For the Churchman.

VERSES

Presented with a Picture of the Floating Church of Our Saviour.

Who layeth the beams of his chambers in the waters. *Ps.* 104: 3.
I will set His dominion also in the Sea.—*Ps.* 89: 26.

I.

Lo—if the Lord indeed vouchsafes
  To meet with two or three,
Once more upon the waves he treads
  Who walked on Galilee!
The Angel of the Lord hath placed
  One foot upon the Sea.

II.

His paths are in the deep—with those
  Who pass the waters through;
And He who slept upon the wave,
  When loudest tempests blew,
Speaks peace to storm-tossed souls again,
  As to that Holy Crew.

III.

Yet I can deem some anchoring bark
  Beneath the soft moonlight,
Shall o'er the haven, scan afar
  This unknown ark with fright,
And meet Our Saviour on the deep,
  As if they saw a sprite.

IV.

But when its bell repeats anon
  His—*Fear not; it is I*,
Sure some glad heart will homeward bound,
  Like Peter at the cry;
And some gird on their fisher-coats
  And swim to Christ so nigh.

V.

Here such shall to the Lord ascribe
  Their safe return from Sea,
With many like the Holy Paul
  By shipwreck dashed a-lee;
And those whose sails are spread, shall here
  A moment bend the knee.

VI.

And safe to thy dear land bring all
  O'er life's rough waves and dark,
Oh Thou! who didst preserve of old
  Eight souls within the Ark;
For like that figure floats Thy Church,
  And this baptismal bark.

March 21, 1844. S. J. H.

For the Churchman.

Texas Reminiscences.—No. 2.

After leaving Houston at the close of 1841, the writer's health being a little improved, his time was mostly employed in the endeavor to establish a boarding school—[whose special objects should be, 1st. the education of young men, being natives of the country, and, of course, already acclimated, for the gospel ministry; and 2ndly, the instruction and qualification of teachers to be employed among the slaves, or colored population, after the Lancasterian, as being the best mode of teaching for them:] to be located somewhere on the Brassos, which should prove more profitable and permanent than it was then feared our school at Velasco might be. And in February, 1842, the writer had completed his preparations under auspices which he believed to be sufficiently encouraging. But the Mexican invasion which happened about that time, ruined this enterprise, and also stopped all the schools in the Republic for a time.

9th difficulty. About this time he likewise received an official invitation from the Trustees of the "Independence Female Academy," in Washington county, through their Secretary, Edward W. Taylor, Esq., to come, with his family, and take charge of that respectable institution; but there being no mails in the country, this letter was three months in coming to the hands of the writer. Another severe disappointment, yet from causes utterly beyond his control.

10th. Nevertheless, (and this will comprise the tenth cause of difficulty;) by another and trying event in the course of God's holy and merciful Providence, he was unfitted for the successful discharge of his duties in any form; and it would have availed nothing if either, or both of these objects had succeeded to his wishes; for, he was immediately thereafter taken ill of a most painful organic and nervous affection, which confined him under his physician's care for several months, attended also with a bronchial disease which nearly completed the ruin of his voice. Thus, like the mirage, which often appears upon the illimitable prairies of Texas, tempting the thirsty and weary traveller with the cheering and delightful prospect of refreshing waters nigh at hand, never, alas! to be enjoyed by him, except in prospect only; but on his nearer approach vanishes into smoke and thin vapour; and by slow degrees, mingles with the atmosphere of the undefined distance. So vanished the hopes and expectations of this luckless missionary.

The 12th, and main cause of the difficulties, personally experienced by the writer, was his failure in obtaining the appointment of missionary to Texas, with a competent salary for his support. For, although he was duly recommended by the excellent and talented Bishop Onderdonk, of New York, his diocesan to the Foreign Missionary Committee, in order to this appointment; yet the committee decided that it was "inexpedient to appoint ANY missionary to Texas at that period (1836) on account of the peculiarly unsettled state of the country."

Thus, was the writer thrown among strangers in a foreign land, whose condition, in a moral and religious point of view was, in some respects, far worse than heathenism itself, not only totally destitute of pecuniary resources, but in a state of health which, for at least two thirds of the whole period of five years during which he was compelled to sojourn there, he was absolutely and physically disabled from making those exertions which were so indispensably necessary to insure his own subsistence and that of a beloved family, for whom, at any moment, he would gladly have sacrificed his life.

In such circumstances of bitter trial and difficulty, what could he do? Preach the Gospel? But how, and to whom; even if his health and voice had placed it in his power? The population was sparse, and scattered over an immense extent of country, and travelling was very expensive in those days. Besides few, indeed, would consent to hear the missionary on any conditions; and not one in a hundred could be found who would voluntarily contribute a single farthing for his support. Would they pay for the preaching of that Gospel, to escape from whose salutary restraints and holy influences they had fled from the favored land of their birth, and recklessly exposed themselves and their innocent families to all the perils and horrors of the wilderness, not to mention the tomahawk and scalping knife of the wily and merciless Camanches?

The Episcopal missionary, above all others, had the most serious evils to encounter. All classes, however discordant, as to other matters, among themselves, immediately united in a kind of common crusade against him and his Church. And on sixteen different occasions where he did perform divine service and preach, the writer remembers but one or two instances where any responses were made, and then they were uttered by the members of his own family. Nevertheless, he often received invitations to preach in the different villages which he visited, and it ever gave him extreme pain that he was unable to comply with them.

13th. And this shall be the last in the catalogue of difficulties and disappointments. In 1838-9, the government of Texas were on the point of establishing a naval station at Galveston; a chaplain and teacher was wanted; the writer was a candidate, and no doubt would have been appointed if the project had succeeded; but the government became bankrupt, and all vanished like the mirage into—nothing.

It ought to be observed, that the writer did not, by any means, endure his trials alone; nor were they, in any respect, peculiar to himself. Many respectable clergymen, of different denominations, were not only driven to teaching, but even to manual labor of the most onerous description, in order to procure the bare necessaries of life for themselves and families; and when their exertions failed, as they often did, they have, at the last, returned discouraged and brokenhearted to the respective countries whence they originally came. Hence the writer has himself often reviewed with astonishment, the scenes of unparalleled difficulty and conflict through which he has passed in Texas, and marvelled exceedingly that he is now in the "land of the living;" and still is, through God's wondrous mercy and goodness in Jesus Christ, 'a prisoner of hope.'

When residing far in the country, and circumstances precluded his attendance at any place of public worship, it was the invariable custom of the writer to perform the service of the Episcopal Church in his own house; though as it may well be imagined, the attendants were few indeed.

In conclusion, the writer is conscious of having tried to "do the very best the circumstance allowed." But the reasons and motives for the emigration, and the nature of the difficulties attendant upon it, together with its unfortunate results, have now been candidly and truly stated, though in a very brief and summary manner, and are now before the world. That the true position, circumstances, and conduct of the writer (and, perhaps, in a good measure necessarily so,) have been greatly misunderstood and misrepresented, he is now fully aware. In forming their opinions in respect to this matter, it is earnestly hoped that all will be enabled to exercise a due regard to the divine rule of judgment; and that is, to "judge not according to the appearance, but judge righteous judgment." And again, in human jurisprudence, to "hear the accused;" and again, "*Audi alteram partem*," *&c.*, that is, "Hear the other part (or side of the question) before you decide."

If the circumstances and sufferings of the writer in regard to the very peculiar state of his health, and the nature of the painful and dangerous malady which has afflicted him during so large a portion of his life, by which he would have been physically disabled from attending to his professional duties, unless he had submitted to make use of certain medical remedies which had been prescribed by the physician and surgeon whose efforts and surgical skill saved his life. If all these facts had been duly known and understood by the public generally, and especially by his friends and the Church, it is highly probable, nay it seems absolutely certain, that unfavorable representations concerning him had never, at any period, been made.

The writer now most deeply and sincerely regrets that he did not, from the first, make these facts distinctly and fully known; yet he has the satisfaction of being assured that those to whom he has revealed them, do duly appreciate, and also justify the reasons and motives from which he has acted. The proper documents from medical gentlemen of eminence are ready, and can be produced when necessary.

Other testimonials from eminent and respectable men in Texas corroborating the truth of the above summary, and also bearing favorable testimony as to the nature of his conduct while passing through the fiery furnace of affliction while in Texas, notwithstanding these bitter discouragements and trials (probably beyond what any missionary ever experienced in any country) the writer still looks forward to the period when, having accomplished his errand here [which is, to settle some matters of business; report himself fully to the proper authorities of the Church; and obtain aid to carry out his plans of usefulness at the South; to wit, the religious and moral instruction of the slaves, or colored population, upon the Lancasterian principle; and the education of a native ministry for the supply of its increasing moral and spiritual wants;] he will, through God's blessing, be enabled to return, with renovated health and hopes to his family, and the duties of his school, from which necessity alone has kept him so long.

The good and ill of time are, indeed, but the ripple on the surface of eternity; and being "deeply sensible of the shortness and uncertainty of human life," and having especial reference to his peculiar trials here, the writer humbly believing that they have been sanctified to his spiritual and everlasting good; and that however unfavorably these things may have operated towards estranging or even blighting that warm affection and confidence which once so eminently existed in the hearts of his beloved brethren and friends for a season, it is his earnest prayer, as well as his support and consolation, that, "having passed in safety over the troublesome waves of this life," through faith in Him who died and rose again for us, we shall all meet in happiness and glory "at the resurrection of the just."

Permit me to close this hasty sketch, after borrowing a figure from good Bishop Taylor, which seems peculiarly applicable to the present subject:—"As when the sun approaching towards the gates of the morning, first opens a little eye of heaven, and sends away the spirits of darkness, and calls up the lark to matins; and, by and by, gilds the fringes of a cloud; thrusting out his golden horns like those which decked the brows of Moses because himself had seen the face of God: and soon the sun advances higher, till he shows a fair face and a full light, and then shines perhaps one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly. So is our reason and our life."

Respectfully and truly yours, &c.
R. Salmon.

Watertown, July 27, 1843.

For the Churchman.

A Tale and Its Moral.

Near half a century since, there lived in a town bordering on Connecticut River, a very worthy individual, possessing *in the main* a goodly share of plain practical common sense,—proverbially benevolent and kind-hearted, liberal in his benefactions, and a devout and obedient son of the Church; but unfortunately, like too many of the present day, occasionally subject to severe attacks of a very troublesome disease in the head, sometimes styled "Crotchets,"—and when laboring under this cruel malady, his mind was apt to run into strange vagaries. Being, as above remarked, passionately attached to the one Catholic and Apostolic Church, his tenderest sensibilities were daily wounded, by hearing her "every where spoken against." Her quiet and unobtrusive ways, of commending herself to the world, were in no wise suited to one of his ardent temperament; his notion was, that it required bold and striking measures, to make her principles and powers known and felt; and that no means were legitimate, unless they were *ostensibly* competent to the end sought. He liked no half way measures, not he—"A work well begun was with him half finished." The exigency was a pressing one, and admitted of no delay. The destiny of immortal souls was at stake; and that destiny seemed to his distempered vision to depend on the success of some experiment, which it was his mission to try. Among the many projects hastily revolved in his mind, one only appeared feasible; but that, he fondly imagined promised the most sure and splendid results—judging truly that the science of mechanics was still in its infancy, he discovered or thought he had discovered, that the process of making cider, by first grinding the apples in a mill, and then compressing the pumice, was a great waste of time and labor—and seizing a fancy, kindred to, if not the parent of that of certain Religionists of our day, (who profess, by the use of certain labor-saving processes, to secure and expedite the influences of God's Holy Spirit in the hearts of sinners,) he satisfied himself, that by multiplying wheels and axles, bands, screws, pulleys and levers, a sufficient power could be gained and applied to express the juice from the apple without recourse to the slow and expensive process of grinding them.

Having thus caught the *right idea*, he at once put his wits to work, and soon had the whole plan in his head, and he knew 'twould succeed. He thereupon engaged a sufficient number of *artificers* well skilled in making wheels and axles, screws, pulleys, bands and levers, and all sorts of *curious contrivances*, "all working under his eye"—and soon the wonder-working machine stood complete, and ready for business, awaiting the gathering of the fruit. Nothing doubting the entire success of his experiment, when it should be tried, and confidently anticipating large profits therefrom, (and why should he not? for that, like the present was an age of development and progress,) he determined to take out a patent of his invention; and faithful to his darling project, to appropriate the first avails to the building of a new parish church; (not deeming the old edifice, which had been purchased of the Congregationalists, quite nice enough for Churchmen to humble themselves in before God,) next to set apart a permanent fund, sufficient to support the rector; the balance to be from time to time distributed in spreading the knowledge of Church principles throughout the length and breadth of the land. And had his invention proved successful, who, at this day can tell, how much good might have come of it. Peradventure the Romish and all other heresies and *tendencies* would, ere this, have been extirpated from our soil. But alas! the best concerted schemes will sometimes fail; and so it happened with this. For, although, when the day of trial came, the ingenious inventor, and the skilful artificers, and a few of his neighbors, (who lent a helping hand rather through love to the Church, and respect to the inventor, than any confidence of success,) and many more, who though they outwardly professed such love, yet in their secret heart, hated her holy ways with as deadly a hatred, as superstitious Romanists believe the demons bear to holy water, all "put their shoulders to the wheel," and strained, and tugged, and sweated, until the creaking machine trembled to its very centre, still "no stream of fragrant nectar flowed"—and so the whole scheme proved, to use a homely but appropriate adage, "All talk and no cider."

Consequently, after repeated trials and repeated failures, the darling machine, the offspring of such profound research and painful investigation (although I never heard that any advice thereupon was sought from Doctors' Commons) and the cherished object of so many pleasing hopes, and joyous aspirations, was doomed to be thrown aside as useless lumber; for no person who would avoid becoming a laughing stock, could be found, who would put to any use whatever, materials connected with such associations—and thus all hopes of ever being able to build a genteel house of worship and of having a well-fed parson to officiate in it, were suddenly blasted. And for the avoiding of disparaging remarks, and to forever bury in forgetfulness all note of so mortifying a failure, all the wheels and axles, screws, pulleys, bands and levers, and other ingenious contrivances, were hastily removed to the chamber of an old shed, and carefully hidden under a heap of straw and swingling-tow—the old weather-beaten church was suffered to remain, homely as it was, and the worthy rector (much to the regret doubtless of the ingenious inventor of patent cider mills) doomed to depend for his support (under God) on the free-will offerings of his parishioners.

Here you will perhaps be thinking, Mr. Editor, that this dire catastrophe proved fatal to all hopes of longer sustaining the cause of sound faith and pure religion in that parish. If such be your thoughts, I happily have it in my power to assure you, that you are quite mistaken. An apostolic ministry to bring sinners to the waters of regeneration—to break the bread of life for and feed the flock of Christ—to make intercession and invoke God for them, and to stand and bless in his name, has ever since and is still sustained there. The old church, now moss-covered and looking venerable with age, still stands, and to its hallowed ports, during the present holy season, if I am rightly informed, the cheerful bell daily calls a goodly number of devout worshippers to prayer. Now the learned are of opinion, that there are hereditary mental maladies as well as physical—and are there not strong existing evidences of the truth of that opinion—and furthermore if it *be* true, that like causes produce like results, and it should *prove* true, as present appearances seem to indicate, that a certain distinguished Prelate, influenced doubtless by an honest but *crotchety* fancy, contemplates, by the help of artificers skilful and long practiced in the making and working of wheels, screws, pulleys and other *cunning contrivances*, to apply some new patent pressing apparatus to our excellent and and truly Apostolic Bishop, may not we, who so well know his sterling worth, and integrity, and pure enlightened faith, devoutly hope and surely trust, that though they may take "a long pull, and a strong pull, and a pull altogether," he will be doomed to as signal a failure in pressing the least drop of the Romish heresy from him, as did the farmer in testing the virtue of his dearly cherished Church-supporting, evangelical-principle-sustaining patent cider press.

And furthermore, may we not confidently believe, that as the rural parish, on the sunny banks of the Connecticut, by the blessing of Almighty God, survived so rude a shock, so the Diocese of New York, long distinguished by blessings from above, will not only survive, but flourish under the felon strokes aimed at her, by the enemies of her peace—that planted on the Rock of Ages, and watered by the dews of Heaven, she will take deep root and throw her branches aloft and abroad, till she covers, protects and refreshes hundreds of thousands of devout worshippers under her ample shade.

B*

For the Churchman.

On the "Black" Canon.

> Gnossius hæc Radamanthus habet durissima regna,
> Castigat, auditque dolos, subigitque fateri.
>
> — Æneid, VI.

Among the novelties of the day, I find the following in the last number of the "Banner of the Cross," as a proposed Canon, to be adopted by the next General Convention:—

"If a bishop shall have a written complaint laid before him, touching any false, malicious, or provoking matter, written or published by any presbyter, or deacon, or candidate for holy orders, within his diocese, which would be considered libellous by the municipal or civil law; or touching any sentiment, doctrine, assertion, or opinion, written or published as aforesaid, which is not in accordance with the articles, homilies, and other established standards of the Church, it shall be the duty of such bishop to inquire into it without delay, and administer such censure, and direct such satisfaction as he may deem just. And if the party offending repeat the offence, he shall, if a candidate for holy orders, be dismissed from the list of candidates; or if a deacon or a priest, be suspended one year from the exercise of his ministry."

Two offences are here provided against.

1st. The writing or publishing false, malicious, or *provoking* matter.

2ndly. The writing or publishing any *sentiment*, doctrine, *assertion*, or *opinion*, at variance with the articles, homilies, or other established standards of the Church.

It is highly requisite that this Canon should be passed, inasmuch as there is a very large class of writers, both clerical and lay, at the present day, who presume to think that the Fathers and Doctors of the Ancient Church are better guides in doctrine and practice than Martin Luther and John Calvin, and find this their opinion confirmed by the most distinguished writers of the Anglican Church. This is contrary to the spirit of the age, confessedly the most learned and intelligent that has ever existed, and must therefore be put down, and its supporters muzzled if not annihilated. They, however, are very stubborn, and remain undismayed amidst the discharge of denunciations, menaces, pamphlets, and volumes, which might well appal the stoutest heart. They meet them with calmness and intrepidity, amuse themselves with exposing the blunders and absurdities of their opponents, and refute the arguments of rationalism, skepticism, and infidelity, on the sure ground of Scripture and antiquity.

What is the remedy for this? There is, indeed, a canon against heresy in doctrine and viciousness of life, but this obviously does not meet the case. Something more stringent is needed—let us see how far the canon proposed will answer this purpose.

We proceed to examine its provisions.

The persons to whom it applies are presbyters, deacons, and candidates for orders. Therefore bishops and laymen may write what they please. The crime provided against, under the first part of the canon, is *writing or publishing any thing false, malicious, or provoking*, &c. A thing may be *false*, it may be *true* and yet *malicious*, it may be neither *false* nor *malicious*, and yet *provoking*. In any of these cases the penalty applies, subject to the proviso hereinafter mentioned.

1. It may be false, i. e. inconsistent with truth—the degree of inconsistency is of no consequence—any thing inconsistent with truth is punishable—as if a man should assert the existence of Pope Joan.

2. Again, it may be true, and yet *malicious*. "The term *malice* is well defined in an old case, and its derivative *malo animo*, in its more extensive signification, well explained and applied; the term does not necessarily mean what must proceed from a spiteful, malignant, or revengeful disposition, but a conduct injurious to another, though proceeding from an ill-regulated mind, not sufficiently cautious before it occasions an injury to another.—*Chitley's Gen. Pr.*, I., p. 46. Criticism on a work, which prevents its sale, might be adjudged malicious according to this definition.

3. It may be neither false nor malicious, and yet *provoking*.

"It is immaterial with respect to the essence of a libel, whether the matter of it be true or false; since the *provocation*, and not the *falsity* is the thing to be punished criminally. In criminal prosecutions the tendency which all libels have to create animosities, and *to disturb the public peace*, is the whole that the law considers. And therefore, in such prosecutions, the only points to be inquired into are, first, the making or publishing of the book or writing; and secondly, whether the matter be criminal," i. e., according to another passage of the same author, "tending to *provoke him to wrath*, or expose him to public hatred, contempt, or *ridicule*."—*Black. Com.*, vol. i., pp. 150, 151.

As the object of this canon is to preserve the peace ecclesiastical, this quotation exactly applies.

Thus far all is clear, but unfortunately we find the following qualification,—"Which would be considered libellous by the municipal or civil law." Municipal law denotes directly "the particular customs of one single municipium or free town." Neither the corporation of the city of New-York, nor of any other city in the Union, (as far as I know,) have the power to pass any law relating to libels—therefore this word, as ambiguous, if not useless, had better be omitted. Again: does the "civil law" mean the Roman code, or the law of the State where the offence is committed. If the former is intended, its study would be very burdensome for bishops, clergy, and candidates for orders, in connexion with their other duties; and if the latter, the laws of the several States, with the volumes of decisions necessary to elucidate and interpret them, would be equally difficult to understand fully. Take, for instance, the following provision of the Revised Statutes of New-York, vol. i., p. 94, first edition:—

"In all prosecutions or indictments for libels, the truth may be given in evidence to the jury, and if it shall appear to the jury that the matter charged as libellous is true, and was published with good motives, and for justifiable ends, the party is to be acquitted; and the jury have the right to determine the law and the fact."

The trials under this provision are extremely long and intricate, as certain late proceedings in Otsego and Montgomery counties can testify. How different the principles here stated from the dicta of Chitty and Blackstone, above given: with such an interpretation of the canon, the peace ecclesiastical could never be preserved. After it had been passed, a presbyter might publish a quaternion of novelties, and instead of their being received in an humble and gracious manner, some daring * might show up their manifold errors and inconsistencies, and, when brought up before the bishop for his *provoking* writings, might make it appear that they were "true, and written with good motives and for justifiable ends." As a great respect for English decisions has lately been manifested, that maxim of "the perfection of reason," (as Lord Coke calls the Common Law,) *the greater the truth the greater the libel*, should be made our own. Let the clause, therefore, read, "*the common law of England*," and it will be hard indeed if the offender is not convicted.

We now proceed to the second part of the canon.

This, indeed, embraces a most extensive class of offences. Heresy, it is true, is punishable at present; but soon *sentiments*, *assertions*, and *opinions*, will be dealt with as in the good old days of Queen Mary and the Inquisition. The terms, indeed, are rather vague, but the idea would seem to have been taken from the act against suspected persons, passed by the French Convention in 1793, the effect of which is described by Sir W. Scott—"Its general propositions were of a nature so vague, that it was impossible that they should be made subjects of evidence. Therefore they were assumed *without proof;* and at length definition of the characteristics of suspicion seems to have been dispensed with, and all those were suspected persons whom the *revolutionary Committee, and their assistants, chose to hold as such.*

It would seem that *any* bishop may receive complaints against a presbyter or deacon; but that complaints against a candidate for orders are to be brought before the bishop of the diocese to which he belongs. A vast amount of business will necessarily devolve upon the bishops in acting on the complaints under this canon, and how they will be able to act on them "without delay," passes my comprehension. The bishops of our small dioceses may indeed have time for these and every thing else besides, but those who have extensive spheres of action, will find it impossible. Would it not then be well to establish a Court of Commissioners to execute this canon, and to exercise powers similar to those of the Star Chamber or Inquisition, or both, as emergencies might require—and especially to *search* for papers, since much erroneous matter may be concealed in a clergyman's study, or in the dormitory of a candidate for orders. As the delivery of a sermon is a publication, men, women, and children, will be much more attentive than at present to what is said, and prompt to detect "sentiments, &c. &c. not in accordance, &c. &c.," and their theological acumen thereby will be greatly improved. Perhaps small pecuniary rewards might be offered for information, as the preservation of doctrinal purity is certainly of paramount importance.

There is, however, a doubt in my mind whether the application of this canon may not reach farther than will be agreeable. The Liturgy and Creed, though not expressly mentioned, are not to be excluded from consideration we hope; but if they are, we fear that the Articles and Homilies may cause trouble where least expected. Those who deny Baptismal Regeneration, the Real Spiritual Presence of Christ in the Eucharist, the duty of fasting, the inspiration of the Apocrypha, that there are more than two Sacraments *in any sense*, the authority of the Fathers, the necessity of good works to salvation, and many other points of sacred divinity set forth in the standards above stated, may find themselves suddenly brought up with a short turn, as M. Guillotin experienced the efficacy of his own masterly invention. All this will be avoided by the insertion of the words, "being a High Churchman," in the proper places. Or let the words, "Book on Oxford Divinity and the Four Tractates on Novelties," be inserted after "the Church," and then every one will know what is expected of him, and candidates for orders, having been properly indoctrinated, will perhaps be ordained without the presentation of a protest.

The canon, as amended, will read thus:—

"If a written complaint shall be laid before the Commissioners of Inquisition, touching any false, malicious, or provoking matter, written or published by any presbyter, deacon, or candidate for orders, which would be considered libellous by the Common Law of England; or touching any sentiment, doctrine, assertion, or opinion, written or published as aforesaid, which is not in accordance with the articles, homilies, and other established standards of the Church, to wit, the Book on Oxford Divinity and the Four Tractates on Novelties; it shall be the duty of said Commissioners to inquire into it without delay, and administer such censure, and direct such satisfaction as they may please. And if, &c. —— and this canon shall only apply to High Churchmen."

We think this a manifest improvement.

LL.D.

For the Churchman.

Mr. Editor,—Having remarked (March 23) on what seem to me to be the *opinions* of three Fathers, brought forward in the first Letter of Bishop Hopkins, as *evidence* of the practice of the Church in the matter of Baptism, I wish now to notice the *real* testimony of Turtullian, in connection with a principle admitted, it is thought, in the Letter, and which should be borne in mind while examining all subsequent practices and canons of the Church Catholic, or portions thereof.

The Bishop writes, that it is not "possible to conceive how the Apostles could have set up the kingdom of Christ throughout the world, during a ministry which averaged nearly forty years, without having *some* definite plan of ecclesiastical government. And surely, as they were all instructed by the same Holy Spirit, it requires no argument to prove that the system of ONE must have been the system of ALL." (Letter, p. 22.) Accordingly, we have a right to assume, that ministerial acts could be regularly and lawfully performed by those whom "God had set in the Church" for that purpose; that such acts *so* performed were valid; that (for all appearing hitherto in the Letter) there is presumptive evidence of the irregularity and invalidity of such acts when *not* so performed. If this conclusion is correct, viz., that orders were necessary to the regularity, lawfulness, and validity of ministerial acts, then, although exceptions may prove the rule, they do not establish a conflicting one. If it is wrong, then the law of ecclesiastical order, as finally established on "*some* definite plan," must have been different from what it is asserted to be in the present remarks, and in the Letter. We are prepared for uniformity of practice during, and after the times of the Apostles, and so long as this uniformity continued there could be no controversy as to the principle on which it depended; at least, we do not look for any, until deviations from established custom excited it for and against the innovation. *Now*, what *is* the testimony of Tertullian, "the oldest witness upon the subject?" (Ib. p. 23.) This, that the Bishop has power to baptize, and, with his authority, the Presbyters and Deacons, although, whether this arrangement was only "on account of the honor of the Church," and not on account of a Divine appointment, having this honor and the peace of the Church for one of its objects, is another question. Tertullian here states what was lawful in the Church, its custom. He does not say that lay baptism was customary, but that laymen might "otherwise" lawfully baptize, i. e., were they not practically excluded from their "*inherent*" right by the foregoing law. It should be added, also, that he limits the laity to cases of necessity, "when the condition of place, time, and person requires it," as appears from Bingham, whose English is a translation of only a part of Tertullian's Latin, (Bing. L. B., c. I. and 8.) We see, then, how much testimony this "witness" offers, and also, as before shown, how much of it is his mere opinion.

"The next early testimony involving the principle" of lay baptism "occurs in the famous controversy which arose about A. D. 250, concerning the validity of heretical baptisms," between Cyprian and Stephen. (Letter, p. 24.) The former asserted their "absolute nullity;" the latter admitted its recipients into the Catholic Church with Confirmation. Therefore, according to the reasoning in the Letter, this must be our conclusion; that Cyprian denied, and Stephen admitted, the validity of lay baptism. Wherefore we must imitate Stephen's practice, and not Cyprian's, to which course we are urged still farther by the fact, that Stephen rested on "*apostolical tradition*," whereas Cyprian denied the apostolicity of any tradition not "expressly set down in the writings of the apostles." Now, Cyprian maintained, that heresy (and schism) nullified orders; indeed, that they destroyed the Church character of those guilty of either. Accordingly, he acted on the principle of a canon passed in the Council at Iconium, under Firmilian, his cotemporary. It was ordered, "that all those should be held as unbaptized who were baptized by such as *had once been Bishops* in the Catholic Church, if they were baptized by them after they had separated from the Church." (Ogilby, L. B., p. 201.) As the foregoing controversy arose in consequence of Stephen's refusing fellowship with the Asiatic Christians who established such regulations, and afterwards with Cyprian for agreeing with them, it is a question with me, whether the heretics, whom Stephen received with Confirmation, had not been baptized by such Bishops (or ministers) as are above mentioned. This was not an age of Lay or Presbyterial ordinations; wherefore, the presumption is that the heretical baptisms disputed about, *were not lay* baptisms. Those who assert the fact, are bound to show, I think, that Stephen received heretics who had been baptized by *mere* laymen. This done, there is then "testimony" not only involving the principle of lay baptism, but establishing it so far as Stephen is concerned.

As for the remark about "apostolical tradition," if it is made in sober earnest, the opponents of *all* tradition will be led by it most probably to coincide with Cyprian. If it is an *argumentum ad hominem*, for the benefit of our "Oxford brethren," it is useless, supposing the above views as to the orders of heretics to be true. After all, why should not Cyprian appeal to Scripture, as well as Jerome? Cyprian finds no Scripture warrant for the mere confirmation of heretics, and Jerome finds none for "rebaptizing" them. (Letter, p. 36.) But of him, hereafter.

"The fourth evidence," (which I now notice because of its connection with the second) is, that drawn from a canon of the Council of Arles, A. D. 314, when the above "old controversial question * * received its determination," and it was ordered that if a heretic returns to the Church, having been baptized in the name of the Trinity, and confesses to the Creed, he shall only be confirmed; *otherwise*, let him be baptized. (Letter, p. 25.) The canon begins, "De Afris, &c.," (n. 9,) "Concerning the Africans, since they rebaptize according to a peculiar law of their own, it is ordered," &c., as just stated. If this canon had a reference to the old controversy, its interpretation depends on the previous settlement of the question of orders, and if this is answered as it is here supposed history does answer it, the canon requires just what would now be done in the case of a person coming over to the Protestant Episcopal Church from the *heretical* Church of Rome, in respect of baptism.

But there is another remark to be made as to the occasion of the Council of Arles. It originated in the disturbances begun in the African Church, upon the consecration of Cœcilian, and continued by the Donatists, who repeated the charges already noticed as brought against Cœcilian and his consecrator, Felix. The Emperor Constantine gave them a hearing in A. D. 313, by Milchiades and others, and again in 314 by Ælian, his proconsul in Africa. The Donatists lost their cause in both instances, and objected to the decisions against themselves. To satisfy them, the Council of Arles was then called, where they were again unsuccessful. (Murd. Mosh., Heresies, Vol. I., cent. 4.) Allusion has heretofore been made to the peculiarities of this party, the "schismatic pestilence" of which, says Mosheim, "scarcely extended beyond Africa; for the few small congregations which they formed in Spain and Italy had no permanence, but were soon broken up." I would ask whether the Donatists were the Africans mentioned in the canon of Arles? Then, as they regarded other communions than their own, heretical, and with Cyprian, maintained the nullification of orders by heresy, and therefore rebaptized persons coming over to them, the canon opposes this their practice, and has no reference to lay baptism. Its language, it is true, is general, and expresses a general law, and therefore may refer to all heresies whatsoever; but even then, to bring it to bear on this question, it must be shown that reference is had to heretics baptized by bona fide laymen.

"The third testimony in the order of time, is that of the Council of Elvira, in Spain, held about A. D. 313 (?); the 38th canon * * approves the administration of baptism by a layman, provided it be done in cases of necessity, and that the baptizer himself be free from bigamy, and of pure life and conversation." (Letter, p. 25.)

There does not seem to be much stress laid on this testimony, as the above is all that is said about it. The cases of necessity were that at sea, or in a place where there was no church near, a dying catechumen might be baptized by a person of the character described, who had himself received *true* baptism, (in contradistinction, probably, to Clinic Baptism,) and was as much like a clergyman as possible. It follows, that lay baptism *was* authorized in Spain, under certain circumstances, which neither proves the practice of the Catholic Church, nor the validity or lawfulness of lay baptism under *all* circumstances. Moreover, if the practice of lay baptism, say, in necessity prevailed, there seems to have been no occasion for this canon, especially if Professor Henry has correctly epitomized Bingham. "The ancient Church always insisted much on the performance of this sacrament, though, judging favorably of such catechumens as died without it, not through contempt, but through necessity."—(Henry's Bing., 1837, p. 112 and 127.)

March, 1844. T.

For the Churchman.

The Reign of Pamphlets.

Mr. Editor,—If my reckoning be right, this is the first year of the reign of Pamphlets. Well, be it so. I do not know that we are prepared for a dynasty of more *weighty* pretensions, and any *régime* is better than anarchy. One of the present dynasty, from the "Old Dominion," called on me this morning, with whom, after narrowly scanning his features, and listening to some introductory remarks, I became a good deal interested. Further acquaintance satisfied me, that a "good thing may come out of Nazareth." I mean no disrespect to a distant Diocese. I am persuaded that in no Diocese are the clergy and laity actuated by a more fervent love to Christ and His Church, than in that of Virginia; albeit, their conventional proceedings are not always Church-like; and I doubt not but in that Diocese, with increasing love for the Head, there is increasing love for the Body, which, *in due time*, will appear, in the open avowal of every primitive and Catholic truth, in its connexion with Catholic usage. But this digression was unpremeditated, therefore, let it pass.

My object in taking up my pen, was to introduce to you, and, through you, to your readers, the aforesaid member of the present reigning family, in the hope that he may prove to be an agreeable and edifying acquaintance. Should any of your readers choose to inquire of him in what manner a "Presbyter's (?) Apology for not joining the Protestant Episcopal Church" was received, a few words "by a Layman," of which he is the bearer, will satisfy the most inquisitive. That answer seems to me to have been most happily conceived, in the spirit of those seemingly contradictory precepts of Solomon,—Prov. xxvi, 4, 5, "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." There is only one part of the "Rejection, by a Layman," with which I would presume to find fault. It is that in which he replies to "A Presbyter's" fourth objection, in these words:—"I do not find," says the "Presbyter," (?) "that the Bible warrants what the Book of Common Prayer teaches about the Sacrament of Baptism." "A Layman," in reply to this, resorts to the *argumentum ad hominem*, showing that the *same* doctrine is taught by Calvin and the Westminster Confession. This is well, as far as it goes, but I can but regret, for a "Presbyter's" (?) sake, that "A Layman" did not help him to find, "*in the Bible*," what the Book of Common Prayer teaches about the Sacrament of Baptism." Why, for example, did he not refer him to St. John, iii. 5, "Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God;" or to 1 Peter iii. 21, "The like figure whereunto, even baptism doth *also* now save us"—that is, as Noah was saved *by means* of the Ark, *so* "baptism doth now save us." Or Titus iii. 4, 5, "After that the kindness and love of God our Saviour toward man appeared"—this has been God's method of saving us—"not by works of righteousness which we have done, but according to his mercy he saved us"—that is, brought us into a state of salvation, how?—"*by the washing of regeneration* and renewing of the Holy Ghost." And to satisfy "a Presbyter" (?) that this *regeneration by water* is a *spiritual* regeneration, it would, I hope, only be necessary to quote 1 Cor. xii. 13, "By one Spirit are we all baptized into one body."

Before I conclude, Mr. Editor, suffer me to quote a passage from "A Layman," from which it will appear that he is neither a feeble antagonist, nor an unworthy son of the Church.

"A Presbyter's" (?) final objection to entering the Protestant Episcopal Church, is, that its government is not suited to a Republican Country. "A Layman" replies, in part, as follows: "Anti-republican indeed! From the very establishment of this government to the present day, her Sabbath bells have called together the brave, the pious, and the free, to worship the Giver of every good and perfect gift, in spirit and in truth. And from all her altars, throughout this broad land, the united prayers of her children ascend up to Heaven on the return of every Sabbath day, for God's blessing on our country: that he would, with his favor, behold and bless his servant, the President of the United States, and all others in authority, and so replenish them with the grace of his Holy Spirit, that they may always incline to his will and walk in his way. Anti-republican indeed! The memory of the worthy dead, together with the piety and known sentiments of the living, equally declare it to be false. The saints and republican patriots of other days, delighted to 'enter into her gates with thanksgiving, and into her courts with praise,' and now sleep in peace around her venerable walls. The thousand ancient monuments of departed virtue and patriotism that surround her temples, are all eloquent in her defence—are all potent indications of 'her inherent principles.' Anti-republican indeed! George Washington was the victorious leader of the republican army, and the illustrious founder of American liberty; and George Washington was an Episcopalian."

This brief extract, Mr. Editor, will furnish, at best, a very inadequate idea of the merits of "The rejection of a Presbyter's apology for not joining the Protestant Episcopal Church. By a Layman." But my sheet is full. I will, therefore, conclude with expressing the hope that it will soon be on sale at the "Churchman's bookstore," and elsewhere. X.

For the Churchman.

The Right of entering a Protest upon the Minutes not a Privilege ordinarily belonging to the Members of Deliberative Bodies

The refusal of the Bishop to receive the protest of Mr. Duer and his associates at the last Convention, having been recently denounced by a large number of gentlemen of high standing and character, as "an assumption of prerogative equally startling and unprecedented," and made the ground of an appeal by them to the Laity, to rouse themselves in resistance to this alledged invasion of the rights of the members of the Convention, it may not be without advantage at this time to inquire how far this right has been recognised by parliamentary bodies in this country and in England, and whether the Bishop, in rejecting Mr. Duer's protest, has in fact assumed as these gentlemen allege he has, any larger prerogative "than is possessed by the President of other deliberative bodies, in analogy to which the Convention is manifestly formed."

Be this however as it may, it affords no justification for an especial appeal to the laity as such, as if the lay and the clerical delegates had not a common interest in the preservation of the rights of each and all the members of the Convention. The attempt to array one branch of the Diocesan Council of the Church against another, is at war with every principle which should govern a right feeling Churchman.

By one of the Canons of the General Convention of the United States, it is made the duty of the Bishop, to deliver an address to the Annual Convention of his Diocese, setting forth the general condition of the diocese, the Episcopal acts he has performed since the last Convention, and "in general *all matters tending to throw light upon the affairs of the Diocese*, which address shall be inserted in the journals." This provision, it will be seen, is analogous to that in our national Constitution, requiring the President "to give to Congress information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient."

In pursuance of the canonical duty thus imposed upon him, the Bishop in his last annual address, after speaking of the prospects of the Church in this Diocese, and of the increasing appreciation of sound Church principles, adverted to the alarm and uneasiness felt by many worthy persons through their misapprehension of these principles; and by way of showing that the views regarded by some as such dangerous novelties, had always been maintained by well instructed Churchmen, he added this remark:—"The alarm and uneasiness reach not those who have an enlightened appreciation and just esteem of the sound Catholic principles which have ever characterized this Diocese, which found in my immediate predecessor an illustrious and efficient champion, and which our diocesan periodical press has ever maintained and defended. The Churchman's Magazine, The Christian Journal, The Gospel Messenger and The Churchman, have for more than thirty years, kept steadily before us the system of evangelical doctrine and duty which however its depreciation may be sought by the artifice of a name designed to injure it, presents the comfortable Gospel of Christ in such wise as was revealed for man's guidance, consolation and salvation." This passing reference, not to the Churchman primarily or exclusively, but to all the various Church journals by which our distinctive principles had been set forth and maintained in this Diocese, is the only allusion to the Churchman in the whole address, and this it is, that was deemed by these gentlemen so grievous to them personally, or so fraught with danger to the Church, as to call for their solemn protest. From the tenor of the protest itself, as well as from the fact that so formal and solemn a mode of expressing dissent had been resorted to, the impression has very generally prevailed with the public, that the Bishop had taken the occasion of his address to give his unqualified approval and special recommendation to the Churchman. Nothing, however, can be farther from the true spirit and import of his remark, which referred to the several journals mentioned, not for the purpose of approving or disapproving of them, but merely to show, that the Church principles as now maintained by him, were in no wise different from those maintained by Bishop Hobart, and by all the leading Church papers and periodicals for the last thirty years. The protest thus assumes and then dissents from an imaginary statement which the Bishop never in fact made.

Mr. Duer having read the proposed protest in behalf of himself and his associates, it was promptly rejected by the Bishop, as an invasion of his canonical rights as Bishop, and of the order and privileges of the body over which he was presiding. In rejecting this protest, it is now charged, that the members of the Convention have been deprived of an undoubted right, and a new and dangerous power unknown to other deliberative bodies been assumed. If this be so, it is important for us all, the clergy not less than the laity, to know it, in order that measures may be taken to prevent a recurrence of the evil.

The first principle involved in this claim of protest is, that any member of the Convention has an undoubted right to present, and have recorded upon the journal of that body, his dissent from any opinion which he may deem exceptionable in the Bishop's annual address. The General Canons require the Bishop to deliver this address, and that it shall be entered upon the journals, but they no where speak of the right of every member of the Convention to enter his counter-blast. The object of the address seems to have been misapprehended. It is designed for the *information*, not for the *assent* or *dissent* of the Convention. It is designed to give to the Church, through its representatives in Convention, information upon all matters which have transpired affecting its interests, and also to give the Convention, preparatory to their deliberations, the advantages of the counsels and judgment of one, who, from his sacred office and thorough acquaintance with the affairs of the diocese, is presumed to be peculiarly qualified to impart sound advice upon the matters which may come before them. The claim of a member to enter his dissent, upon the same journal that records the Bishop's official address, in order that they may go forth to the world together, assumes that the Church accords no superiority to her Bishop's official communications, but that the opinion of every member of the Convention is entitled to equal weight and authority. To test this case by the analogy of our civil Constitution, suppose that upon the President's Message being read in one of the Congressional Houses, some member, happening to dissent from some opinion expressed by the Executive, should rise and gravely claim the right of making the journal of the House, the vehicle and permanent depository of his dissatisfaction, in the form of a recorded protest. Would not the claim be scouted? Would not the speaker at once decide it to be out of order? Would not the member be told that the Constitution gave the President the right, and made it his duty to express to Congress his views of public concerns, and that he alone was responsible for their soundness?—that neither the House, nor any of its members, had any more right to protest against the opinions expressed in the Message, however unsound they might deem them, than against the right of sending the Message itself? The application of this supposed case to the one which occurred in our last Convention, is sufficiently plain to require no comment. The only difference is, that the President is not required by the Constitution to act as the presiding officer of either of the Congressional Houses. But if he were acting in this double capacity, and a protest against the exercise of one of his undoubted constitutional prerogatives, was presented to him with the modest demand that it should be entered upon the journals, it is believed that it would hardly meet with a more deferential reception than did the protest of Mr. Duer and his associates. So far were these protesters from being deprived of their rights, that they were only resisted in their assault upon the canonical rights of their bishop and the order of the Convention.

But it was not only as an infringement of the rights of the Episcopate, but as a violation of the settled rules of order and privilege of nearly all deliberative bodies, that this claim was properly rejected. A large body like our Diocesan Convention must, from necessity, be governed in cases where its own rules are silent, by those general rules of procedure, which time and experience of their fitness have gradually established for the governance of parliamentary assemblies.

In an article published in one of the New-York papers soon after the adjournment of the Convention, and attributed to one of our ablest and most experienced legislators, it was stated that the right of protest was unknown to any parliamentary body except the British House of Lords. This statement is confirmed by an examination of all the accessible authorities on the subject, both English and American—Blackstone, Dwarris, Farrell, and other leading writers on English parliamentary law, speak of this right of entering their protest upon the minutes, as one of the exclusive and distinguishing privileges of the members of the House of Lords. And even in their case the right seems to be limited to the entering of their dissent from some judgment or decision of the House itself, and not to authorize the entry upon the journal of a member's protest against the acts or opinions of some other branch of the government. It must be remembered also that the House of Lords is, in its originial theory and constitution, a peculiar assembly, bearing little resemblauce to our ordinary representative bodies. The Peers, unlike the Commons, have no constituents whom they represent. They are summoned by the monarch to meet together in right of their peerage, as his hereditary councillors, to give their advice touching the interests of the kingdom. The privilege of entering their dissent or protest, has not, like the ordinary rules of order in such bodies, grown out of experience of its fitness or convenience, but out of the natural desire of an aristocracy to throw around their personal and titular privileges every possible security.

Clarendon gives us (Hist. of Rebn., vol. ii. 621) an account of the origin of this practice in the House of Lords, and of the mischief which resulted from it in his day. He states "that it is an old custom and privilege of the House, that upon any solemn debate, whosoever is not satisfied with the conclusion and judgment of the House, may demand leave to enter his protestation, which must be granted. The original of this was in jealous times, when men desired, for avoiding of the ill consequences of any act there, that their dissent might appear, and was very seldom practised, but when they conceived religion or the crown touched upon." That previous to the Parliament of 1642 it was limited to the mere entry, "that such a lord desired that his protestation, that is, his dissent, might be entered. But since this Parliament, as they altered the custom from cases of high concernment to the most trivial debates, &c., (he adds) they altered the form, and, instead of short general entries, caused the matter of the debate to be summed up, and therefore their protestation, &c. So that, from an act *for the particular indemnity of the person that made it*, it grew to be a reproaching and arraigning of the sense of the House by any factious number that disagreed."

No better illustration could be desired of the practical evils to which such a privilege must lead, than is furnished by this passage from the work of one of the most prominent and sagacious actors in the events of that most memorable period of English history.

In the House of Commons this right has never been admitted, but, on the contrary, upon the only occasion when it was attempted to be introduced, it met with the most decided rebuke and defeat. We are again indebted to Clarendon for the history of this unsuccessful attempt, made by himself, to introduce it. The House having adopted an inflammatory remonstranse against some acts of the king, and being about to order its publication without sending it as usual for the concurrence of the Lords, Mr. Hyde asked leave, in case of its being done, to enter his protestation, and thereupon Mr. Palmer, and some other members cried out that they also protested, and the House then broke up in confusion. The next day the majority being determined to punish the authors of the disturbance, arraigned Mr. Palmer as the first one who had actually protested, Mr. Hyde having only asked leave to do so. Mr. Hyde thereupon assumed the charge, and attempted to justify it as a well known privilege of the House of Lords, and one that ought to be allowed equally to the Commons, whereupon the House, to show their opinion of the claim in the most emphatic manner, committed him to the Tower for a breach of order—and they also resolved "not to suffer that precedent to be introduced into the House, "that men should protest against the sense of the House, which it is true had not been used in the House of Commons, because of the mischief it would unavoidably produce, if the custom or liberty of it was introduced: that it was the first time it had ever been offered in that House, and that care ought to be taken that it should be the last, by the severe judgment of the House upon those persons who had begun the presumption." I. Clar. Hist. R., 454, '5.

It is not a little remarkable, that this very claim of protest, the denial of which by the presiding officer of our Convention, is now deemed such a high handed and arbitrary infraction of popular rights as to justify a special appeal to the laity to rise in its defence, should have been visited by the sturdy popular leaders of 1641—the Cromwells, Pyms, and Hampdens—with their severest censure and punishment.

The rule thus established by the Commons, has continued ever since, nor does it appear from any of the Standard writers on parliamentary law, that it has ever been questioned.

By reference to Jefferson's Manual, and the various Commentaries and additions to it, &c. to Hatsell's work, which have been since made and published for the use of legislative bodies in this country, it does not appear that any such right has ever been admitted in our national or State legislatures. A case which occurred at the opening of the present session of Congress, may serve to show the sense of the House of Representatives upon this alledged right. Upon the call of the roll by the Clerk, several representatives, who had been elected, not in accordance with the new district law of 1842, were called, and took their seats preparatory to the election of a speaker. This election being deemed invalid by a large number of the members, Mr. Barnard, of this State, rose and claimed to read and enter upon the journal, a protest against the admission of these members, signed by himself and some fifty other members of the House. This being objected to, it was moved by some member that he have *leave* to read the paper, which was refused by a majority of about two to one. An effort was afterwards made to have the protest entered upon the journal *indirectly*, by way of reciting the action of the House upon it, but the House again refused to permit it to appear in any way upon their Minutes, thus conclusively negativing the idea, that it was a matter of right, for members of that body to read and enter a protest upon the journal.

That the refusal of this privilege is founded in substantial good sense and justice, will be manifest upon the slightest consideration of the inconveniences which would result from its admission. In times of high excitement, it would almost inevitably result, especially in large popular bodies, as Clarendon tells us it did in the House of Lords in 1642, in every member whose views were thwarted by the majority, spreading his griefs at length in the form of an argumentation protest upon the journal, and as members often concur in their votes without agreeing in these reasons for them, there might be as many distinct protests put upon record as there were dissenting members. Nor in such a state of things is it to be supposed, that the dominant majority would be content to allow the arguments of the minority to be thus perpetuated, while their own prevailing views were left unsupported, except by the mere names and numbers of those who sustained them. Thus, the journals of such bodies would soon be loaded with opposing written arguments upon every important question which came before them for decision.

There are other views of this question, particularly those presented in the late Pastoral Letter of our Bishop, which ought to be conclusive to the mind and heart of every well principled Churchman; but the main object of this paper will have been attained, if it has been satisfactorily shown, that, considering the Bishop merely in his character of presiding officer of the Convention, he was bound by the rules and practice of ordinary parliamentary bodies to reject Mr. Duer's protest as an infraction of the order of that body. A Layman.

For the Churchman.

To the Laity of the Protestant Episcopal Church

OF THE DIOCESE OF NEW YORK.

The undersigned, guided and impelled by ardent affection for a beloved Church, calls upon you to repel at once the seeds of dissension attempted to be thown among you, and to look calmly before you suffer your judgment to be misled.

In a document signed by Mr. John Duer, and said to be drawn up by him, a charge is brought against the Bishop of your Diocese, and a journal known as "The Churchman," coupled with an inflammatory suggestion to adopt "partisan" plans of electioneering for power!

Pause, I entreat you, ere you admit the firebrand—let not the shadow of dissension tinge your views or enter the sacred porch, for you know not where the evil will stop. For the getter up of this document little need be said, he is so well known, that censure or praise were alike thrown away.—"Ilium fuit."

Our creed is charity—let us view all things through its medium. Our Bishop has called upon his compeers for their judgment!—Justice *demands* that we should wait the issue, on that issue we ought to be content to abide. Some among us appear willing to allow Drs. Smith and Anthon the full force of their opinion, and deny the same right to our Bishop and the "Churchman." Such a course cannot be just, and must promote discord. Shall we deny to each other the right of abstract speculation on such points of doctrine as are not fundamental? God forbid! —And yet, such will be the effect of your present proceedings.

I entreat you to view things calmly, and not to suffer your judgment to be misled. The great safeguard of our Church is its form of government:—destroy that, and we lose all its ennobling features and suffer the sacred precincts to be defiled. Your onward course must lead to evil—your resting for aid and light, must lead to good. Robert Court.

March 28, 1844.

For the Churchman.

Mr. Editor,—Please gratify a constant reader by inserting the following:

Extract from "Church Courts and Church Discipline." By Robert Isaac Wilberforce, M. A., Archdeacon of the East Riding, Canon of York, &c. London, Murray. 1843.

"When it is considered that in this appeal, difficult questions of theological orthodoxy will have to be sifted, and when it is remembered what is the ordinary attention which has been paid to such subjects by laymen, who for 'fifteen years at the least,' have been battling for fame and profit in Westminster Hall, it is difficult not to be reminded of the remark of a popular writer: 'Our legislature, for the joke's sake, I suppose, has constituted men of no knowledge into a peculiar court for trying the most nice and complicated questions.'

"And even if the Archbishops make such exercise of their discretion as to select representatives from the Court of Arches, still it may be doubted whether its advocates will be so well versed in such questions as to compensate for the total exclusion of those who from profession and habit are familiar with theological arguments. For, without saying anything in derogation of the eminent men who have practised in Ecclesiastical Courts, it may safely be affirmed that they have not been likely of late years, to be very conversant with such causes as affect the spiritual rights of the Church, because such causes have been of such infrequent occurrence. An inspection of the cases decided in our different Courts, as they are stated in the Report of the Royal Commissioners, will show that of late years there have been scarcely any of really ecclesiastical cognizance. To this must be attributed the otherwise unaccountable ignorance betrayed by persons who might have been expected to be familiar with the ordinary principles of the Church of England. Of this ignorance some glaring instances have lately been noticed by the Lord Bishop of Exeter, in a charge as remarkable for justice of thought as for power of expression. His remarks make it unnecessary to speak of the mistakes of persons whose stations entitle them to the utmost respect, and whom he truly describes as 'very learned, but in another faculty.' It would be easy indeed, were it not an invidious task, to point out the strange unacquaintance with the most commonplace matters of Church regulation, betrayed by other parts of a recent proceeding. What can be thought of the intimacy of our leading ecclesiastical lawyers with such subjects, when on the important question, to whom the Church of England entrusts the power of ministering the sacrament of the Holy Communion, two of them could express themselves in terms so hesitating and uncertain, not to say so inaccurate, as the following: 'I *believe* that in every part of the Communion Service a priest is essential.' Answer: 'The deacons administer the cup constantly at the Communion, I *believe*!*—*Church Courts, &c. p.* 96–101.

* Vide case of Mastin *vs.* Escott.

The Churchman.

New-York: Saturday, April 6, 1844.

In place of editorial matter, we offer the two following communications, both from Lay gentlemen of great distinction.

For the Churchman.

To the Laity of the Protestant Episcopal Church.

IN THE DIOCESE OF NEW YORK.

An address has been made to you, signed by many respectable gentlemen, urging you to exertions at the approaching elections, in order to obtain a free and full expression of opinion at the next Convention upon some important topics, and to secure the privileges of each member of that body. The address assumes that such free expression has been debarred, and such privileges invaded.

The grievance complained of, and which a change in vestries and consequently in delegates is hereafter to avert, is the refusal of the Bishop to receive and cause to be placed upon the minutes the protest tendered by Mr. Duer at the last Convention of the Diocese.

Your earnest attention is requested to the reasons which it is believed will prove that the course of the Bishop was required by his bounden duty to the Church.

The address refers as the rule of our judgment to the *Constitution of the Church in this Diocese*. By that let us abide. The rules governing assemblies not regulated by that Constitution may be useful as analogies, but cannot be of authority. That Constitution is composed of canons of the Diocese and those of the General Convention, to which the former are in many respects subordinate.

There are other rights and duties in an enlarged yet true sense part of the Constitution of the Church not within and not regulated by either body of such canons.

It has always been the right and the custom of Bishops to address to the clergy and people at such time and in such manner as was deemed advisable, letters of instruction, admonition and information—of these, pastoral letters and visitation charges are examples.

This right pertains to their office upon any view of Episcopal power—whether looked upon as heaven-descended, or earth-born, the institution of the Saviour, or the useful device of man. It belongs to it as a right, and is fixed upon it as a duty.

The paramount authority of the General Convention of the United States has directed that this right shall be exercised, and this duty performed, at the meeting of the Annual Diocesan Conventions.

Thus the Bishop comes before the Diocesan Convention, entitled at all times and commanded then to give to clergy and people all that he deems useful of information, suggestion, and admonition.

What then in this case did the Bishop do? He adverted to certain doctrines which he held essential doctrines of the Church, and he commended a paper called the Churchman for its support of those doctrines. And what was the paper presented to him? This—Because the Bishop has approved of the Churchman for upholding doctrines which he preaches as the doctrines of the Church; because the doctrines of that paper are hostile to the standards of the Church. We therefore dissent from that approval.

You are besought to consider whether this is not necessarily to pronounce a condemnation of the doctrines of the Bishop. The approval of the paper is rehearsed—that approval is because of its advocacy of certain principles, and the dissent and protest is because those principles are false and dangerous. Who then will say that the trial and condemnation of the Bishop's opinions rests with the members of a Convention? Would you not have shrunk from a resolution laid before that body expressing as its voice that the tenets of the Bishop were in violation of the articles of the Church? Ponder whether the paper presented is aught but that.

For such a sad event and so dark an hour as the faithlessness of a Bishop to the truth would bring, those who love it are not remediless. The Church has provided for his trial and condemnation. But surely it deserves deep thought before the Christian Churchman places his name to a record burning with the accusation of heresy and schism against his Chief Pastor, when from these he constantly prays to be defended as from sin, and when he is not appointed to try the charge, and in that form has no right to present it.

Thus then it is submitted to you that if either of the Reverend gentlemen who signed that paper had been in the chair he would have been bound to have rejected it. It was as much beyond the province of the Convention, as to entertain an impeachment of the two learned judges who were members of it, for malversation in office.

It cannot detract from this view now presented, that probably every address of a Bishop contains a submission of some matters to the consideration of the Convention. The distinction clear in principle, and of little difficulty in practice, is whether the Bishop has or has not presented the particular subject to that body for its judgment or its action. Had he asked the Convention to consider the question of recognizing and recommending that paper by a formal resolution, the right to condemn would have clearly belonged to it.

Still less can it be imagined that the silence of the Convention would be a proof of acquiescence. The inaction of the Convention, and the silence of any member, was no more proof of agreement than the listening to the exposition of the doctrines of any other body of Christians wholly distinct from our own would imply assent.

In deep seriousness then you are urged to weigh these matters, and not to encourage attempts commencing in a violation of order and principle, and leading to consequences which will shake and deface the Church of our fathers.

To the Editor of the Churchman.

The direct tendency of the address to Episcopalians, which appeared in the Protestant Churchman, and which is signed by one hundred gentlemen, is to destroy the peace and harmony of the Church, by attempting to array in hostility to the Bishop, and a large majority of the clergymen of the Diocese, the whole body of the laity. However specious and cautious the language of the address, its tendencies cannot be misunderstood.

The alledged ground upon which the laymen are called upon to array themselves against their Bishop and their clergy, is the conduct of the Bishop in refusing to permit a certain paper from being received and acted upon by the late Convention.

It is certain that the Bishop is not accustomed to preside in a deliberative assembly. It is therefore probable that he may have been mistaken in the course he took upon that occasion. Does that justify the course pursued by these one hundred gentlemen?

During the Convention, highly exciting subjects had been under consideration, and, until the act complained of, it is admitted by all that the Bishop had presided over the deliberations of the Convention with great propriety, impartiality, and dignity. The paper offered stated, upon its face, that the Bishop had recommended, what he never had recommended, and was supposed by him to be intended as a direct insult to him, and it was, therefore, calculated to excite strong feelings in his bosom. Now, suppose that under the influence of these feelings, he was betrayed into a wrong decision, does that justify the appeal made by these one hundred gentlemen to the laymen of the Church, to oppose the Bishop and Clergy, and to rend the peace and harmony of their Church? If the Bishop was in error, which is by no means admitted, it was the error of an honest man, whose feelings had been excited to a high degree, and should not charity have induced members of the Church to have overlooked it, rather than to make it the ground of charging it as an act of tyranny? rather than to treat him as a cool, deliberate, and calculating tyrant, intending to disregard the rights of the laity?

I have never known so unjustifiable an attempt to embody the laymen against the Bishop and Clergy as this is. It cannot be that sober-minded Churchmen can think themselves warranted to pursue this course from what occurred in the Convention; there must be some other motive.

It is remembered that some gentlemen were opposed to the election of the present incumbent to the Episcopal office, and have never felt friendly towards him since.

To the Right Rev. Benjamin T. Onderdonk, D.D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF NEW-YORK.

We, the undersigned, Laymen of your Diocese, having noticed an address to the Laity, the object of which seems to be to invite us to give a partisan character to the approaching elections of Wardens and Vestrymen in the several parishes, desire respectfully to assure you that we cannot allow ourselves to be parties to such a course of action. The ground upon which the recommendation of these gentlemen is based—is dissatisfaction at the decision of the Bishop in relation to a protest offered at the close of the late Convention against a portion of his annual address. We forbear to copy either the portion of the address objected to, or the protest, or to enter into any argument on a subject which has already been fully discussed.

We do not see that the advocates of dissent, in its various forms around us, are so quiet and unobservant of our doings that it will be wise in us to be at variance among ourselves. We are not ready to take part against our Bishop, and our several pastors, nor to repay their labor, their love, and their prayers, by introducing into the councils of the Church the unruly spirit of the world—its contentions and strife. We trust that we have so profited by their labors and prayers—that we love our Church, its privileges, order, and law.

We prefer to show the effect of our Christian nurture by other modes of action,—not by contentious disputations about this fancied "right," or that "speculative opinion"—but by an orderly, decent, and Christian-like walk in all things relating to the peace, prosperity, and unity of the Church of God.

New York, March 29, 1844.

David B. Ogden,
Isaac A. Johnson,
David Austen,
Nathaniel F. Moore,
Walter Bowne,
Francis Dominick,
Wm. Moore,
H. C. De Rham,
Geo. Starr,
Peter Schermerhorn,
J. S. Carpender,
John D. Ogden,
Ogden Hoffman,
Henry Laight,
D. A Cushman,
William Betts,
Gabriel Wisner,
Geo. Jones,
Henry H. Elliott,
Anthony J. Bleecker,
John Leonard,
Saml. G. Raymond,
D. E. Wheeler,
James Delancey Walton,
N. Bradner Smith,
A. R. Cushman,
Thos. W. Ogden,
J. Cramond Corp,
Joseph Curtis,
Wm. H. Wisner,
T. D. Meigs,
Wm. Van Hook,
Matthias Jayne Miller,
John P. Nesmith,
Richard Ritter,
David H. Dick,
Robert W. Cairns,
John J. Brown,
S. M. Hitchcock,
Haynes Lord,
John C. Thatcher,
Thomas P. Cummings,
H. D. Aldrich,
Chas. Carville,
G. N. Stebbins,
G. W. Burnham,

Clement C. Moore,
Gulian C. Verplanck,
Benj. Aymar,
Murray Hoffman,
Abr. Ogden,
Wm. Bard,
A. Norrie,
C. N. S. Rowland,
Saml. Jones,
John R. Livingston, Jr.
Jas. F. Depeyster,
Saml. W. Moore,
Robt. D. Weeks,
Wm. H. Hobart,
Jacob Walton,
Isaac G. Ogden,
Floyd Smith,
Theo. B. Bleecker,
Henry Ritter,
Edward Delafield,
Cornelius Oakley,
Saml. B. Romaine,
James Stewart,
Wm. H. Lorton,
Morris M. Davidson,
James A. Sparks,
Geo. C. Hance,
Edward Hodges,
John W. Thorne,
Chas. J. Chipp,
Francis V. Many,
Christopher D. Verley,
Jas. Lawrence Moore,
W. P. Bleecker,
Theron Wilber,
J. Wallace,
Vincent W. Many,
John L. Tiffany,
Joseph P. Pirsson, Jr.,
Henry Lawrence,
Pierre E. F. McDonald,
Theodore Mallaby,
Anthony L. Bleecker,
Alexander S. Leonard,
A. B. McDonald,
H. Meigs, Junr.,

A. Dimock,
D. B. Turner,
Geo. Draper,
David Hubbell Hoyt,
Wm. B. Ballow,
John Caswell,
Thomas S. Underhill,
James M. Cross,
James Van Norden,
Henry Trowbridge,
E. A. S. Haulenbeck,
John A. Moore,
H. A. Ten Broeck,
Robert D. Van Voorhis,
Wm. Floyd Jones,
Wm. R. Morrell,
P. Reynolds,
James Warren, Jr.,
Henry Edey,
John G. Morrill,
Frere Edey,
John T. B. Bleecker,
Francis Many,
John P. Atkinson,
J. Conner,
Edward Roome,
Samuel Wiswall,
E. B. Clayton,
Elam Bliss,
W. M. Godet,
Charles H. Clayton,
George S. Wood,
John W. Pirsson,
Alexander T. Clayton,
William Miner,
Robert Dickson,
John R. Lewis,
N. M. Stratton,
John Ogden,
John Blunt,
Benjamin A. Mumford,
William H. Townsend,
John Grigg,
Charles Taylor,
Robert Pettigrew,
Henry Wilson,
E. M. Brintnall,
Robert A. Sands,
Francis Smith,
Daniel O. Gibb,
Benjamin Sands,
George C. Miller,
John B. Seaman,
Dayton Hobart,
Thomas H. Newbold,
William Barnewall,
W. D. Waddington,
Robert L. Patterson,
Richard H. Ogden,
Theo. B. Satterthwaite,
Abel T. Anderson,
E. Houghton, Jr.,
Thomas C. Butler,
Thomas Browning,
George Case,
T. J. Crowen,
Daniel Marvin,
Samuel J. Willis,
Frederick A. Guion,
Isaac O. Barker,
Alexander L. McDonald,
E. Wainwright Butler,
W. Corp,
Philip Dater,
Harman Westervelt,
P. A. Schermerhorn,
R. J. Vanderwater,
John Ruthven,
Edward G. Ludlow,
William S. Popham,
John Snowden,
John Ferguson,
Robert Bayard,
Frederick J. Betts,
Edward S. Innes,
Lewis E. P. Smith,
Richard Sterling,
Gouverneur M. Wilkins,
John Battin,
Frederick Sill,
J. Litton,
William A. Duncan,
Edward W. Candee,
S. L. Husted,
William H. Phelps,
P. Ford,
William E. Ross,
Henry Mason,
J. W. Johnson,
James Guyon, Senr.,
H. S. Bedell,
Isaac Seymour,
William H. Vermilye,
James J. Jones,
Townsend Cox,
Oscar Bullus,
F. E. Ellison,
Edward Bullus,
Charles W. Carmer,
James Renwick, Jr.,
John H. Austen,
Richard Van Dyke, Jr.,
Chas. Fitz Wetmore,
John W. Mitchell,
Edward P. Torrey,
E. W. Laight,
Thomas L. Ogden,
Richard Whiley,
N. G. Ogden,
J. B. Wood,
R. N. Wenman,
Wm. H. Beare,
Edmund M. Young,
J. J. Davis,
G. F. Mott,
Robert S. Goff,
John Warrin,
Abner Cook, Junr.,
John Richardson,
Henry Youngs,
J. Burges,
John B. Hunter,
Moses Smith,
Horace Everett,
Charles Osborn,
John V. Dixey,
Thomas Warrin,
C. R. Gilman,
H. Leroy Newbold,
H. C. Hobart,
Charles A. Lee,
William C. Dusenberry,
Charles D. Mead,
Henry Youngs, Jr.,
Charles J. Livingston,
Abraham L. Cox,
A. L. M'Donald, Jr.,
Richard Van Dyke, Jr.,
James Reyburn,
Arthur Stewart,
Fanning C. Tucker,
B. T. Kissam,
William P. Powers,
Samuel Holmes,
Lewis Phillips,
William Tetherley,
Theodore F. Phillips,
John Reade Kearney,
Charles Rhind, Jr.,
George R. A. Ricketts,
Edward Hincken,
John Hunter Graham,
Gouveneur Ogden,
Isaac Townsend,
Philip J. Forbes,
Joshua Jones,
L. M. Hoffman,
J. Q. Jones,
George T. Strong,
William H. Jephson,
Isaac Jones,
John D. Satterthwaite,
J. L. Pell,
John H. Lyell,
Martin Hoffman,
William Delafield,
Henry J. Seaman,
Wm. Roseinbloom Taylor,
L, M. H. Butler,
William H. Bell,
Joseph P. Pirsson,
G. E. Baldwin,
Wm. E. Dunscomb,
Teunis Quick,
C. F. Buhler,
Smith Barker,
William N. Dyckman,
John W. Mills,
Charles Davis,
Edward Coles,
Henry Suydam, Jr.,
William G. Williston,
Edmund Morewood,
Daniel Oakey,
Robert Dickson,
E. Boonen Graves,
Charles Walker,
John A. F. Rachau,
A. O. Parmelee,
Jotham Smith,
Robert C. Wetmore,
F. B. Cutting,
F. R. Tillou,
John J. Moore,
Richard Sill,
George Tomes,
Joseph Battin,
John H. Swift,
Edgar Brodhead,
J. W. Fowler,
Merit Welton,
Nelson Jarvis,
Theodore M. Tuthill,
James E. Johnson,
Henry J. Seaman, Jr.,
David A. Edgar,
Joseph Bedell,
Walter Betts,
Richard Whittingham,
David S. Jones,
Edmund H. Pendleton,
Isaac D. Vermilye,
Charles Beardsley,
Robert U. Ward,
Columbus Lane,
Isaac G. Ogden, Jr.
Henry Brevoort,
William Henry Priest.
William Castle,
William Bakewell,
Joseph W. Barker,
William Van Norden,
John S. Barker.
Wm. H. Harison,
Washington Ritter,
Wm. C. Dayton.

Bibliotheca Sacra and Theological Review, conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special co-operation of Dr. Robinson and Professor Stuart, Vol. 1. No. 1. February, 1844. Andrew Allen, Morrill and Wardwell, New York and London: Wiley & Putnam. 1844.

The Aspect of Literature and Science in the United States, as compared with Europe,—the Life of Aristotle—the Interpretation of the Number 666—the Structure of the Gospel according to Matthew—the Imprecations in the Scriptures—Patristical and Exegetical Investigation of the Question respecting the real bodily presence of Christ in the elements of the Lord's Supper—Historical and Critical Inquiry respecting the Ascension of Christ—Theological Encyclopedia and Methodology—Notes on Biblical Geography and Contributions to the Climatology of Palestine—are the titles of the several papers composing this number.

Brownson's Quarterly Review. No. 2. April, 1844.

The present number of this work, which is exclusively written as well as edited by Mr. Brownson himself, contains History of Philosophy—No Church no Reform,—Necessity of Liberal Education—Origin and Constitution of Government,—Nature and Office of the Church—Mr. Calhoun and the Baltimore Convention, and Literary Notices and Miscellanies.

Mr. Barnes's "Position of the Evangelical Party," which appeared first in the New Englander, has been reprinted in several different forms. It is on many accounts a valuable production, and deserves to be extensively circulated.

In consequence of his absence from the city tomorrow, Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will not be delivered until the evening of the First Sunday after Easter, April 14th.

St. Andrew's Church, Mount Holly.—The Bishop, by Divine permission, will lay the cornerstone of the new church, to be erected by this Parish, on Wednesday in Easter week, April 10th. The Clergy, and friends of the Church, are invited to attend; the former with their surplices. The procession will be formed at the old church at 1 o'clock, P. M.

Gallery of the Fine Arts.—In consequence of our paper going to press a day earlier than usual, we have been obliged to omit several articles which would otherwise have appeared. Among them the Circular in regard to the proposed Gallery of the Fine Arts, with the Letter of Dr. Potter. They will appear in our next.

Sunday School Anniversary.—The Bishop has appointed the *Ninth* of the Selected "Psalms in Metre," to be sung at the next Anniversary of the Sunday Schools of the Churches in this City. Tune, St. Ann's

Clerical Changes.

The Rev. Carlton Chase, D. D., Bishop elect of the Diocese of New Hampshire, has accepted an invitation to the Rectorship of Trinity Church, Claremont, in that diocese, and will enter on his duties at Easter. He requests that letters, papers, journals, &c., may be directed accordingly.

The Rev. W. P. C. Johnson having been transferred from the Diocese of Virginia to that of Maryland, and been there received, has changed accordingly his canonical residence. He requests all letters and papers intended for him, to be directed to Leonardtown, St. Mary's county, Maryland.

The Rev. Alex. Varian has resigned the charge of St. James's Church, Painesville, Ohio, and accepted a call to Christ Church, Meadville, Pa.

The Rev. Donald Frazer has accepted a call to the Rectorship of St. Luke's Church, Newtown, Buck's county, Pa.

The Rev. Charles B. Stout has resigned the charge of St. Peter's Church, Westfield, Western New York, and accepted the Rectorship of St. James's Church, Painesville, Ohio, to which he has been elected; and where he desires all letters and papers for him may be directed after Easter.

New Agent for the Churchman.—James Weddell, Tarborough, N. C

A Valuable Library of Theological Books will be sold at public auction, by Messrs. Bangs, Richard & Platt, at their Sales Room, No. 196 Broadway, on the 10th day of April inst., at 7 o'clock in the evening—consisting of nearly one thousand volumes of valuable Theological and Miscellaneous Works, many of which which are very old and rare. Many of these books formerly belonged to the library of the late eminent *Bishop White*, and are well worthy the attention of divines and others.

To Correspondents.

"Ossoriensis" and "Subscriber," in our next.
"An Old Subscriber" is received.

For the Churchman.

To J. F. Sheafe, Esq.

My Dear Sir,—I most heartily thank the Author of all goodness for putting it into your heart to contribute one hundred dollars to support some Missionaries on Rock River, Illinois.

If the Church in general see that this effort to plant the Cross of Christ on the Rock River meets with due support, there is no doubt that able and pious clergymen might be found to undertake the glorious work of carrying it into effect.

I wait in anxious hopes that something worthy may be done in imitation of your excellent example, and am, very dear sir, now and ever,

Your faithful and grateful friend,
PHILANDER CHASE.

Before acknowledged, $120; the present donation, $100. Total, $220.

March 6th, 1844.

Jubilee Chapel, where we have just met together to supplicate our Heavenly Father for divine grace to sanctify to our spiritual benefit, the death of our dear Dr. Frederick Southgate. He breathed his last at Quincy, on the 29th February. Mysterious are thy ways, O God! We bow in submission to thy will. His was the first ordination in this Chapel.

Marshall's Notes on Episcopacy, just published by Messrs. Appleton, is thus noticed in the English Churchman:

Notes on the Episcopal Polity of the Holy Catholic Church, with some account of the Development of the Modern Religious Systems. By T. W. Marshall. B. A. London: Burns. 1844. Pp. 551.

It would be difficult to give more than a brief view of the contents of this very valuable volume, for a single link from the perfect chain of evidence which the author brings forward, would afford but a meagre specimen of its merit as a whole. Mr. Marshall collects the evidence for Episcopacy from four distinct channels, viz., Scripture, (4 sections,) Antiquity, (15 sections,) Admissions of Adversaries, (9 sections,) Development of Modern Systems, (13 sections.) It is in this last branch of the subject, that we regard Mr. Marshall's labors as more especially important, for it is in a great measure untrodden ground. Upon other points the author might be met with plausible sophistries and idle excuses about the alteration of circumstances, &c., but here we have the incontrovertible evidence of the actual *results* as they are *now* visible to each and all of us, of the anti-episcopal spirit, that spirit which the author shows plainly, has in our own day, as well as in the days of old, led to the positive rejection of one or more of the articles of the Christian faith. He briefly, but comprehensively, sums up the present state of the anti-episcopal sects in Germany, Switzerland, France, England, Scotland, Ireland, Holland, Belgium, Hungary, Sweden, Denmark, Prussia, Russia, Texas, and the United States. Their gradual deterioration of the Faith, and the widespreading tendency to Socinianism, are clearly demonstrated.

The volume is plainly and unostentatiously written, and the facts are gathered from the best authorities; in many cases from the advocates of the system which they condemn. Mr. Marshall, as he proceeds from one branch to another, most perspicuously and impartially "sums up" the evidence which he has adduced. At the end of the work is a "general summary," which we may, perhaps, on a future occasion, transfer to our columns. Meanwhile, we recommend the entire work to the diligent attention of every Churchman.—*English Churchman.*

The Churchman's Sunday Evenings at Home. By the Rev. Alexander Watson, M. A., Curate of St. John's, Cheltenham. London: Cleaver, Baker street, Portman-square; and Walters, Rugeley. 1844.

This is the fourth number of this very valuable work, and contains the fifth and sixth Sundays after Epiphany—Vigil and Feast of Presentation of Christ in the Temple—Septuagesima, Sexagesima, and Quinquagesima Sundays—Ash Wednesday—Vigil and Feast of St. Matthias—First Sunday in Lent—Ember Days in Lent. The doctrines, principles, and sentiments of the articles under these respective Fasts and Festivals of the Church are those which every sound Catholic Churchman will heartily approve, and the work, when completed, will be one of the most practically useful that have lately issued from the press.—*Church Intelligencer.*

From the True Catholic.

The Bishop of New York.

The excellent though persecuted prelate, whose name honors the head of this article, seems to be destined to endure a new series of attacks; of which "The Novelties which Disturb our Peace," may be regarded as the commencement.—In this respect, they have well earned their appropriate title. The Bishop of New York met the uncalled for attack, in the fourth of the "Novelties," with a manly letter to all his brother bishops, in which he calls by name upon the Bishops of Illinois, Ohio, and Vermont, who had chosen to rank themselves on the side of his accusers before the public, to become his accusers before the bishops. He informed his people in a Pastoral Letter of the course he had taken, and awaited the action of the parties interested. To so reasonable a request, there seemed to be but one answer,—Either the Bishop of New York had exceeded the discretion allowed to him by the laws of the Church, or he had not. If he had, the only excusable course, for a bishop who had come to that conclusion, was to endeavor to have him brought to trial for the offence. If he had not, no bishop or other person had the slightest right to interfere in the matter. In either case, any expression of disapprobation through the press was without justification, however such an expression might be phrased, although the words might be as smooth as oil and "softer than butter," it was practically swelling the cry, and adding to the strength of the persecutors. No bishop, it might have been reasonably expected, would have taken such a course, for another reason,—he might, possibly, be called upon to act as a judge in the cause, and ought not to disqualify himself by prejudging it. Nothing but the strongest sense of duty could in decency be supposed to actuate the Fathers of the Church, in uniting in such an attack upon a brother, and that sense of duty necessarily involved a belief of his guilt. If he were only mistaken, the remedy was not joining in the clamor which his rebellious presbyters and the sectarian and secular press were raising against him, and in him, against the Church, but fraternal advice and admonition. Nothing is more clear, than that in such a case, advice and admonition to be fraternal, must be private. We were, therefore, justified in believing that the bishops named, believed the Bishop of New York to be guilty of an offence against the laws of the Church. When he came forward and demanded an opportunity of being tried, of being heard in his own defence,—we repeat that it seemed to us that there could be but one answer to such a demand.

It was, therefore, with both surprise and regret that we read a newspaper letter from the Bishop of Illinois, distinctly repeating the charges which the vulgar press are in the habit of making against the Bishop of New York, distinctly stating the writer's belief that he was presentable; yet declining to present him, and stating the willingness of the writer to act judicially in a case which he had already prejudged. The letter was accompanied by a postscript, to which we will apply no other remark than that it was in very bad taste. The whole article, both letter and postscript, was, in matter and manner, such as we could not read, without great pain,—coming as it did from one whose age, station, services, exalted piety, zeal, and elevated trust in God, combine to entitle him to the epithet of venerable.

Rumor says that the Bishop of Vermont designs to reply in another pamphlet. We have no light as to the intended course of the Bishop of Ohio. In the mean time, the Bishop of Virginia has, very unnecessarily, and for the second time, thrust himself into the controversy. On the former occasion, he was at the pains of writing a letter, to say, that certain very sound principles, which somebody had republished from an old sermon of his, and which completely justified Bishop Onderdonk's course, were not intended by him to apply to the case of candidates suspected of Romanism,—but only of those whose errors were of a class with which the bishop himself, in the time of his deaconship, had, perhaps, some sympathy. He now comes forward again, to say that the Bishop of New York is guilty of no offence, and therefore cannot be tried; but that as the best substitute, he proposes that every bishop shall publicly express his individual opinion,—and sets the example by intimating his own, that the Bishop of New York has acted very wrongly. What good can be done by publishing such a letter we do not know,—sent by mail to the Bishop of New York, it might have been friendly,—published to the world, it was the very thing of which the Bishop of New York complained. It was furnishing a new weapon to his persecutors.

Mormonism.—A correspondent informs us that this strange sect has obtained a footing in this town. Upwards of one hundred persons are said to have already joined the "Latter-day Saints."—*Leicester Chronicle.*

Preparatory Education of Candidates.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

John M'Vickar,
Chairman of Ed. Com., 8 College Green.

Calendar.

April.

7. Easter-Day.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

May.

1. St. Philip and St. James the Apostles.
5. Fourth Sunday after Easter.
12. Fifth Sunday after Easter, or Rogation Sunday.
13. }
14. } Rogation Days.
15. }
16. The Ascension of our Lord Jesus Christ.
19. Sunday after Ascension-Day.
26. Whitsunday.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29. }
31. } Ember Days.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Richmond County. Saturday, March 30th, consecrated St. John's Church, Clifton. The Instrument of Donation and Request for Consecration, by the vestry, was presented to the Bishop by Mr. Charles M. Simonson, Senior Warden, and read by the Rev. Jesse Pound, Missionary in charge of the Mission Church of St. Matthew, New York. The Sentence of Consecration was read by the Rev. Thomas H. Taylor, D. D., Rector of Grace Church, New York, and Morning Prayer by the Rev. David Moore, D. D., Rector of St. Andrew's Church, Richmond, assisted by the Rev. Charles Jones, officiating in St. Paul's Church, Tompkinsville, who read the Lessons; and the Sermon preached by the Bishop.

City of New York. Sunday next before Easter, March 31st, in the morning, confirmed 76 in St. John's Chapel.

In the afternoon, confirmed 109 in St. Bartholomew's Church.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.* Evening, St. Jude's Church, *New York.*

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A. M., St. John's Church, *Troy;* 4 P. M. St. Luke's Chapel, West Troy, *Albany County.* Rogation day, Tuesday, 14, *Schenectady.* Ascension Day, Thursday, 16, Port Jackson, *Montgomery County.*

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County.* Wednesday, 22, Little Falls, *Herkimer County.* 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city.

Services to commence at half past seven.

St. Paul's Chapel, Sunday evening, April 7.—
St. Clement's Church, Sunday evening, April 7.—

Church of the Ascension.—The Anniversary of the Young Men's Church Missionary Society (who have lately built the Floating Church for Seamen) will be held at the Church of the Ascension on Monday Evening next, the 8th of April, at half past 7 o'clock. Addresses may be expected from the Rev. Dr. Cutler, of Brooklyn, and Rev. Mr. Walters, &c. The friends of the cause and the Clergy are respectfully invited to attend. April 6, 1844.

☞ The Rev. Frederick J. Goodwin will deliver a Sermon to the *Young*, in the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk-streets, on Sunday evening next. Services to commence at half past 7 o'clock. April 6.

New York Bible and Common Prayer Book Society.—The regular meeting of the Board of Managers will be held at the Church Depository on Tuesday next, the 9th inst., at 5 o'clock, P. M.

April 6. Wm. H. Bell, Sec'y.

Protestant Episcopal Tract Society. A regular meeting of the Trustees will be held at the Church Depository on Tuesday next, the 9th inst., at half past 5 o'clock, P. M. April 6.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
March 30, 1844. 72 Murray street.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 30, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. Parker,
March 30, 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 27th ult., has received the following contributions:

From St Paul's ch, Flint, Mich, per C C Trowbridge, Esq, $3; Christ ch, Cooperstown, N Y, per F T Tiffany, rector, $10 18; through W H Hubbard, R A, Richmond, Va, from Dr J Bolton, $5; S W D, per Rev S Eames, Orange City, $25; a friend, half, $3; Nelson county, per Rev F D Goodwin, $10—$43; Trinity ch, Bristol, Conn, per Rev J S Corel, rector, $5; through N R Middleton, R A in Charleston, S C, St Paul's Radcliffborouh, per Rev Steward Hanckel, $92; Charleston Missionary Lecture for February and March, $28 29; St Stephen's ch, Charleston, $13 06;—$133 35; through E Wilcox, R A in Phil, Christmas collection, St Paul's, half, $5; family gathering, half, $5 25; Ch of the Ascension, $2 50; St Stephen's ch, Mullier Hill, N J, $2; children of St Peter's, Phil, half, $15 30; Female Bible Class, Grace ch, Phil, $5; an Episcopalian of Chester co, $80; A Beatty, Esq, Mason co, Ky, $3; St Andrew's ch, Phil, $11; a lady of St John's, Salem, N J, $5; St Philip's ch, Phil, half, $45; Miss Cox of Phil, 2d annual payment, half, $2 50; E P S, $3—$184 55; through J Loney, Esq, R A in Baltimore, from St John's parish, Prince George and Charles co, Md, $50; William and Mary's parish, Charles co, half, $16 75; Christ ch, Vicksburgh, Miss, $49 70; St Paul's ch, Baltimore, half, $11 70; St John's ch, Ellicott's Mills, $16; Christ ch, Cambridge, $25; St Peter's, Baltimore, $25; Rev C F Jones, Chester, $1 52; Rev J A Buck, Hancock, half, $10; Holy Trinity and Westminster parish, Rev D H Buel, $9 68; St Matthew's, St Mark's, Prince George co, per Rev Mr Pinckney, half, $10 66—226 01; through A P Merrill, R A in Natchez, Miss, Trinity ch, Natchez, for missions in Mississippi, $111 89; Little Rock, Ark, per Rev James Young, $7—$118 89. Total, $723 98.

Thomas N. Stanford, Treasurer,
April 3, 1844. 139 Broadway, New York.

Note.—The Treasurer respectfully solicits donations in books or money for the establishment of a library for the use of theological students at the Nashotah Mission in Wisconsin, under the superintendence of Bishop Kemper.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 27th ult, has received the following sums:

From Ch of the Messiah, Glen's Falls, N Y, and Zion ch, Sandy Hill, Rev J A Spooner, rector, $5; St Paul's ch, Augusta, Ga, Rev E E Ford, rector, collection for China mission, $59 31; per W H Hubbard, Esq, R A, Richmond, Va, from Nelson co, per Rev F D Goodwin, $55; a friend, for Greece, $3—$58; per Rev Mr Tiffany, Cooperstown, N Y, $5 03; per Edward Wilcox, Esq, R A, Phil, Christmas collection, St Paul's ch, Phil, half, $5; family gatherings, do, do, half, $5 25; children of St Peter's ch, half, $15 29; Female Bible Class of St Paul's, for S A M'Coskry and Ellen S May, in Africa, per Miss A A Leadbrake, treasurer, $40; an Episcopalian of Chester co, Pa, $300; S scholars of Grace ch, for support of ten children at Cape Palmas, 3d annual payment, per J R Massey, Superintendent, $200; Geo W Taylor, Esq, treasurer Com of Appropriation, St Andrew's ch, Phil, $17; F Gurney Smith, Esq, treasurer, St Peter's ch, for Rev Mr Southgate's mission, Constantinople, $50; Joseph S Bennett, Esq, treasurer, St Philip's ch, half, $45; Miss Cox, Phil, 2d annual payment, half, $2 50; S S class, St Luke's parish, for Wm White, Africa, subscribed for 1844, $20; R M P, for Africa, 25 cts; through J Loney, Esq, R A, Baltimore, St John's parish, Prince George co, and Charles co, Md, printing press for Africa, $50; Wm and Mary parish, Charles co, Md, half, $16 75; St Paul's ch, Baltimore, half, $11 70; Chester parish, Rev C F Jones, for Africa, $70; Rev J A Buck, Hancock, half, $10; Rev D H Buel, Holy Trinity and Westminster, $3 50; St Matthew's and St Mark's, Prince George co, Rev M Pinckney, half, $10 66—$172 61. Total, 1000 24.

J. Smyth Rogers, Treasurer,
New York, April 3, 1844. 57 Wall-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 27th ult., the following contributions, viz:—

From St George's ch, Schenectady, Rev John Williams, rector, $20; St Peter's ch, Albany, Rev Dr Potter, rector, $100. Total amount, $120.

C. N. S. Rowland, Treasurer,
April 3, 1844. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution, since acknowledgment of 27th ult., viz:—

From St George's ch, Schenectady, Rev John Williams, rector, $10.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
April 3, 1844. 55 Water street.

Mission Church of St. Matthew.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From a parishioner of Grace ch, by the hands of Dr Taylor, through Stanford & Co, $15.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

April 3, 1844.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Stanford & Swords, from a parishioner of Grace ch, by the hands of the Rev Dr Taylor, $15.

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

April 3, 1844.

St Mark's Church, Williamsburgh.—The rector of St. Mark's Church, Williamsburgh, gratefully acknowledges the receipt of the following donations in aid of said church:

From Mrs M Muhlenberg, $10; Rev Wm L Johnson, Jamaica, $20; Mrs Isabella Stewart, $20. Total amount, $50.

Jubilee College.—The subscriber in behalf of Bishop Chase gratefully acknowledges the receipt of the following sums, being contributions to the above Institution:

From E Blake, Esq, Charleston, S C, a remittance, $533 33; Mrs George Tibbits, Troy, N Y, a donation, $50; a Protestant Churchman of New York, $100. Total, $683 33.

James F. De Peyster,
New York, April 2, 1844. 51 South-st.

Zion Church, Fulton.—The undersigned acknowledges the receipt of $25, from St Luke's ch, New York, through T N Stanford, Esq, by the hands of Henry W Sill, Esq, New York, in aid of Zion ch, Fulton, Oswego co, Western New York.

A. C. Treadway,
March 22. Rector and Missionary at Fulton.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " " 2, "	"	9 00
" " " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 76 vols. 18mo.—nett price 20 cents each.

The same, bound in 139 volumes of various prices. Total, $18 90 nett.

The Children's Magazine, bound in 28 volumes of 144 pages each, price for the set, $5 80 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.

New York, April 6, 1844.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, pastor of the Second French Episcopal congregation in New York, and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

TO TEACHERS OF MUSIC.

A LADY who has had some experience in teaching music, and who is willing to take charge of the musical instruction of a few young ladies, in a pleasant family in the country, receiving her board and household expenses, together with a small salary as a compensation for her services, may hear of a desirable situation by addressing O. P. D., care of James A. Sparks, Esq., office of the Churchman, post paid.

March 30—3t

CLASSICAL AND ENGLISH SCHOOL.
CONDUCTED ON CHRISTIAN PRINCIPLES.
No. 255 Greene street, next the corner of Waverley Place.

ON the first of May instant, the Rev. J. A. Spencer, A. M. will succeed the Rev. C. D. Jackson in the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

References.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,
Fairfield, County, Conn.

MRS. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; to tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

References.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

IMPORTANT WORK ON THE CHURCH.
Just Published.

NOTES on the Episcopal Polity of the Holy Catholic Church, with some account of the developments of the Modern Religious Systems, by Thomas W. Marshall, B. A., of the Diocese of Salisbury. Edited by the Rev. Jonathan M. Wainwright, D. D. One elegant volume 12mo.

The following analysis of the Contents, will convey a correct idea of the importance of the subjects treated on in this very able volume:—

Chapter I. Introduction. Chapter II. Scripture Evidence—Sec. 1. Case of St. James—2. Case of Timothy—3. Case of St. Titus—4. Case of the Asain Angels—5. Notice of Objections. Chapter III. Evidence of Antiquity—Sec. 1. Nature of this evidence—2. St. Clement of Rome—3. St. Ignatius of Antioch—4. St. Justin Martyr—5. Pope Pius I.—6. Hegesippus—7. Polycrates—8. St. Irenæus—9. St. Clement of Alexandria—10. Tertullian—11. The Apostolical Canons; Arians, Donatists Manichæans, &c. &c.—12. St. Cyprian—13. St. Jerome—14. St. Augustine—15. St. Ambrose, St. Basil, St. Chrysostom, St. Athanasius—16. Summary. Chapter IV. Admissions of Adversaries—Sec. 1. On the General Question—2. Calvin, J. Sturmius—3. Beza, Farel, Rivet, N. Vedelius, P. Viret, Zuingle—4. Melancthon, Luther, Confes. Augustan—5. Bucer, Gualter, Peter Martyr, Jerome Zanchy, Seckendorff—6. Dr. Peter Du Moulin—7. H. Grotius, J. Causaubo—8. Blondel, Salmasius—9. Bochart, Amyraut, Drelincourt, Langlet, Daille, Turretin, University of Geneva; Baxter, Calamy, Stephen Marshal, Cartwright, Dr. Cornelius Burges, Henderson, Lord Pembroke, John Hales, Sir Edward Deering—10. Summary. Chapter V. Development of Modern Systems—Sec. 1. Nature of this Argument—2. Development in Germany—3. Switzerland—4. France—5. England, Channel Islands—6. Scotland—7. Ireland—8. Holland, Belgium, Hungary, the Vaudois—9. Sweden and Denmark—10. Prussia—11. Russia—12. United States of America—13. General Summary.

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co. will also immediately publish:

1. Sermons; preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., one vol. 8vo.

2. The Christian Instructed in the Ways of the Gospel and the Church; in a series of Discourses by the Rev. I. A. Spencer, A. M., late Rector of St. James' Church, Goshen, N. Y., one elegant vol. 16mo.

3. The complete works of Mr. Richard Hooker, with an account of his Life and Death, by Isaac Walton, arranged and with a preface by Rev. John Keble, A. M., in 2 elegant 8vo. volumes.

D. A. & Co., have recently published—

1. Sermons; bearing on subjects of the day. By John Henry Newman, D D., one elegantly printed volume. $1 25.

2. The Sacred Order and Offices of Episcopacy asserted and maintained. By Rt. Rev. Jeremy Taylor, D. D., one elegantly printed volume. $1.

3. The Unity of the Church. By the Rev. H. E. Manning, A. M. One elegantly printed volume. $1.

April 6.

TO EPISCOPAL CHOIRS.

A LADY who has had long experience in Mezzo Soprano singing, and who can produce the highest testimonials from Lowell Mason, Esq., of Boston, wishes to obtain an appointment in the choir of any of the city churches. A liberal salary will be expected. Address C. M. S., at the office of the "Churchman."

March 30—$3t

JUST PUBLISHED.

A PASTORAL LETTER to the Laity of his Spiritual Charge; occasioned by a recent appeal to them by some of their own number. By Benjamin T. Onderdonk, D. D., Bishop of New York. Price 6¼ cents single; 50 cents per dozen; $3 per hundred.

H. M. ONDERDONK & CO.,
4 John street, near Broadway.

☞ H. M. O. & Co. have still on hand some of Bishop Onderdonk's Pastoral Letter to the Clergy and People of his Spiritual Charge, containing his remonstrance, protest, and demand, to the Bishops of the American Church. March 30—2t

FOR RENT.

THE GOLDEN HILL SEMINARY, lately occupied by Mrs. M. M. Malapue as a School for Young Ladies, is now offered for rent on the most reasonable terms.

The Seminary is delightfully situated in the city of Bridgeport, on Golden Hill. The buildings are spacious and well adapted for the purposes of a large school, and every thing about the premises is arranged with the highest regard to elegance and comfort.

The distinguished reputation of this Seminary, renders a particular description of it unnecessary. It is believed that no establishment in the country embraces greater facilities for a flourishing school than the Golden Hill Seminary.

For terms, apply to James C. Loomis, of Bridgeport, Conn., or of John C. Thatcher, No. 70 Pine street, New York. March 30—$4t

ORGAN MANUFACTORY,
Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication the following books, viz.:

The Juvenile Repository, being the republication in three or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

The Early Called; a Gift for Bereaved Parents. By the Rev. Wm. H. Lewis. 18mo. 84 pages, fine muslin.

The Juvenile Repository, volume I. 18mo. 144 pages, fine muslin, and Library binding.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Jan. 27—tf 20 John st., New York.

TO LET.

PEW No. 6, side aisle, in St. George's Church.—Inquire of Mrs. MABEE, No. 46 MacDougal street, March 23—3t$

The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. VII.

THE SCRIPTURAL MINISTRY IN THREE ORDERS.

The nature of the argument to be drawn from Scripture in support of a divinely commissioned ministry, subsisting in three distinct orders, was briefly explained in my last number. I shall now proceed to the statement of it, and it is my intention to accomplish this design within as narrow a compass as possible. In order, however, to bring the whole Scripture argument for the ministry into one view as it were, a short recapitulation of certain points that have been before discussed will be necessary.

It is evident from Scripture that the functions committed by Christ to the ministry—making men his disciples by baptism, preaching the Gospel, celebrating his death in the Holy Eucharist, and in general feeding, ordering and ruling his Church—were to be performed "alway even unto the end of the world"—Matt. xxviii. 20—"till the Lord come"—(1 Corinth. xi. 26)—till the final consummation—(Matt. xiii. 30, 39, 47, 48, 49.)

The ministry is uniformly spoken of in Scripture as distinguished from the people, the brethren, or the body of Christians at large. These are never mentioned as possessing the power, or having laid upon them the duty, of "discipling" men by baptism, of preaching the Gospel, of doing in remembrance of Christ what he did when he brake the bread, which is the communion of his body, and blessed the cup of blessing, which is the communion of his blood, or of feeding the flock and ruling the Church.

For these purposes "it is evident unto all men, diligently reading Holy Scripture," that there are to be persons *taken from among men*, "as the ministers of Christ and stewards of the mysteries of God;" (1 Corinth. iv. 1,) as "ambassadors for Christ," those by whom God's message is to be delivered to men, and those who are to act "in Christ's stead." (2 Corinth. v. 20.)

This scriptural definition of the ministry as a distinct class precludes the possibility of its prerogatives being lawfully exercised by the body of Christians at large, or by authority derived from them. These prerogatives imply a *commission* as a minister, an *appointment* as a steward, a *sending* as an ambassador, an *authority* as a representative, a *power given* to impart another's will. Do the Scriptures any where indicate that to the members of the Church at large belongs the right of giving this commission, making the appointment, sending the ambassador, investing with this power, and granting this authority? This is a question of fact, and we believe that an affirmative answer to it is utterly incapable of support. Indeed, common sense would seem to preclude such an answer, as embodying the principle that the Church is to send messengers, ambassadors, and ministers to itself. Were the Church a human society, constituted upon principles drawn out by the ingenuity or wisdom of man, then it might reasonably be contended that it possesses the right of giving its agents a commission to do the work of its own designation. But the Church is the institution of God, the ministry is appointed to do *His work*, and the message they bear is from Him, and man's only duty is meekly to receive it, and gladly to conform to it as conveyed by His authority, and not by their *appointment*, *negociation*, or *consent*.

When from the body of the disciples the twelve were chosen and constituted "Apostles," that is, ambassadors or messengers, (Luke vi. 13,) had the disciples any voice in the matter? "He chose twelve." When the seventy were afterward commissioned "as laborers in the harvest," (Luke x. 1, 2,) it was "the Lord alone who appointed other seventy also and sent them."

Here, then, we see that Christ, while the visible head of a ministry of God's own appointment, with two orders of ministers under him, retained the ordaining power exclusively in his own hands. To whom did this power,—a power essential to the perpetuity of the ministry—descend when he relinquished to others the visible headship of the Church, "sending them as he had been sent?"

The first instance of appointment to the ministry after our Lord's ascension was that of Matthias. At this time the effusion of the Holy Ghost, for which the Apostles were directed to wait, before entering upon their now supreme ministry, as a suitable preparation for it, (Acts i. 8,) had not taken place. It is not unreasonable to suppose, therefore, that whatever was done in connexion with this transaction was in conformity with instructions received from the Lord, during the interval between his resurrection and ascension, in which he spake to them for forty days "of the things pertaining to the kingdom of God." (Acts i. 3.) As it is the only case in which we hear of recourse being had to *the lot*, they were doubtless directed to this process, and inspired with confidence in its infallible result, by special counsel from Christ himself.

Here let it be observed, that whatever was the mode of "appointing" the two, Joseph and Matthias, between whom the choice was to be made to fill the Apostleship from which Judas fell—whether it was done by the assembled Christians, or by the Apostles alone, the *final election* is expressly referred to the Lord. For they prayed and said, "Thou Lord, who knowest the hearts of all men, show whether of these two *thou hast chosen*." Now this divine interposition in behalf of Matthias gives to his appointment an authority equivalent to that by which the others were set apart for their sacred office—and besides, the transaction took place before the day of Pentecost, that upon him the Holy Ghost might descend with the like effect that it did upon the other Apostles.

From this time, as there were vast accessions made to the Church, we cannot doubt that pastors were multiplied in such way as Christ saw fit to ordain. What this was is the point for which we are now examining Holy Scripture.

The next recorded case of accession to the ministry is that of the seven deacons, (Acts vi.) Who appointed them, and whence was their commission to discharge their functions derived? The office itself was created by Apostolical authority, and the Apostles alone gave authority to act, to those who were to fill it. The multitude of the disciples were called upon to designate the individuals, but this was all. "Look ye out," say the Apostles to the members of the Church, "seven men whom *we* may appoint over the business." "They," that is the body of the Church, "chose Stephen, whom they set before the Apostles, and when *they* had prayed, *they* laid their hands on them." That in addition to the business of taking charge of the charitable contributions for the poor, deacons had power to preach the Gospel and to baptise, may be clearly inferred from the fact that Philip, who was one of them, we find baptising, and Stephen, who was another, suffered martyrdom for preaching the Gospel.

It is by no means certain, however, that this was the first appointment of deacons as an order in the ministry; on the contrary, the whole narrative would seem to render it probable that the seven were added at this time to others who were previously in this office. For what was the occasion of their appointment? "There arose a murmuring of the Grecians (or foreign Jews) against the Hebrews (or native Jews) because their widows were neglected in the daily ministration." (Acts vi. 1.) The Apostles argued that "it was not reason that they should *leave the word of God*"—that is, their appropriate functions—"and serve tables," that is, attend to the specific duties of the diaconate. As therefore, "the number of the disciples was multiplied," it was expedient to enlarge the number of deacons. And as the complaint had come from the Grecian portion of the congregation, the new deacons, as may be inferred from their names, were selected from among them. Now had not the Hebrews been previously supplied with deacons from among themselves, is it not reasonable to suppose that they would complain in their turn of not being duly represented? We think it may fairly be inferred, therefore, that the seven were at this time added to a body already in existence. (Vide Hind's History of the Rise and early Progress of Christianity.)

The addition of St. Paul to the Apostleship is the next recorded instance of appointment to the ministry. In this transaction our Lord Jesus Christ clearly illustrated the great principle that the ministry is *from* him *to* men, and not a conventional ordinance, to be continued or not at the will of men, and by some method of their choice. Christ appeared to St Paul and gave him his authority directly—not merely by infusing into him the proper qualifications for his office, but by giving him an express, audible commission—an external call.

Immediately after this we read of St. Barnabas as an Apostle, but there is no record made of his investiture with this office. The only reasonable supposition, however, is that it was conveyed to him in the way which farther developments show to have been duly established.

That both he and St. Paul were appointed to the superior order of the ministry, having the exclusive power of ordaining, may be clearly inferred from the fact that when prosecuting an extensive journey, "they ordained elders in every Church." (Acts xiv. 23.) Wherefore have done this, when two or more of those elders, that is, an eldership or Presbytery, would have been competent to the ordaining power? Surely here are ordainers—a ministerial grade superior to elders.

In the twentieth chaper of Acts, we are informed, (verse 17,) that St. Paul called the elders of the Church at Ephesus together, and gave them a solemn charge upon their peculiar duties—they were "to take heed unto themselves and to all the flock over which the Holy Ghost had made them overseers"—"they were to feed the Church of God, which he had purchased with his own blood," and they were to watch against dangers to which the flock would be exposed—but not one word is said implying counsel or admonition upon the infinitely important point of conveying the ministerial power to others. In his Epistles to Timothy, on the other hand, a minister of the same Church, he is most emphatic in his directions as to the character of those who should be appointed Bishops, (a name then used synonymously with that of elder or presbyter,) and deacons, and charges him to "lay hands suddenly on no man," (1 Tim. v. 22,) and to "commit" the sacred message of the Gospel "to faithful men, who shall be able to teach others also."

Here, then, is Timothy at Ephesus, having power to impart the ministerial commission to others, while the elders at Ephesus had not that power. Besides, in all that is said to him by St. Paul respecting the qualifications of Bishops (or elders) and deacons, there is not a word implying that one of those qualifications was aptness to choose faithful men to whom to entrust their office.

Here, then, we find at Ephesus elders and deacons, with Timothy at their head as solely empowered to ordain men to either order. In other words, here is an Apostolic Church organized according to Christ's will, with three orders of ministers, the highest only possessing the power of ordination.

To Titus St. Paul says, "For this cause left I thee in Crete, that *thou* shouldest ordain elders in every city." (Titus i. 5.) Now, wherefore should Titus go the rounds of all the hundred cities of Crete, if every two or more elders would constitute a Presbytery competent to the ordaining of others? Here surely is another Apostolic Church organized according to Christ's will, whose elders or presbyters are incompetent to the ordaining power, which is lodged exclusively in Titus the superior.

One word more in connexion with this case. St. Paul says to Titus, "that THOU shouldest ordain elders." The Presbyterian hypothesis, as set forth by its established authorities, is that the power of ordination is vested in the *ministry*—not in any *one* minister, but in a plurality, or presbytery. On sound Presbyterian principles it can be said to no *one* pastor that he is to ordain. He can only act as *one* of *two or more ordainers*—that is, of a presbytery, no single member of which has in himself the ordaining power.

But St. Paul teaches that the ordaining power can be vested in one. "For this cause left I *thee* in Crete, that *thou* shouldest ordain elders in every city."

The Epistle of St. Paul to the Philippians is addressed to "all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons." Here the body of the people and two orders in the ministry are addressed; now if there were in that Church one holding a third and superior rank, why was not he included in this address? Simply because he was himself the bearer of this Epistle to his spiritual charge. In chapter ii. verse 25th, St. Paul speaks of Epaphroditus as his brother and companion in labor and fellow soldier, "but your *messenger*," says he to the Philippians. Now according to the scriptural use of the original word it ought to have been translated *your Apostle*. "Your Apostle, and he that ministered to my wants. He had ministered to the wants of St. Paul by carrying to him the offerings of the Philippians, as we learn from chapter iv. verse 18. Having discharged this duty he carried back with him from Rome this precious document.

As additional internal evidence from the Epistle itself, in support of the statement now made, let me quote an ingenious remark by the late venerated Bishop Griswold.

"In the last chapter the Apostle apostrophises Epaphroditus in these words:—'I entreat *thee* also, true yoke-fellow, help those women who labored with me in the Gospel.' Now had there not been one in that Church eminently distinguished above the Bishops and deacons by some dignity or office, there could have been no propriety in this apostrophe, nor could the Church have known who was meant. The Epistle was not directed to Epaphroditus, because he was the person who carried it, as we read in the postscript; yet as he would be present when the epistle was opened, it was natural, and very fitting, that the Apostle should address him in this affectionate manner as his true yoke-fellow, his companion in labor and fellow soldier, in a sense in which the elders and deacons were not so. It is therefore much more than probable—to me it is very evident—that Epaphroditus had Apostolic authority, and that there were, at that time, the three orders of ministers at Philippi."

In the second and third chapters of the Book of Revelations we find the seven Churches of Asia Minor mentioned, and they must each have embraced many congregations and pastors. But it is obvious that at the head of them respectively was a superior pastor, denominated the Angel of the Church; a name of the same import as Apostle. Now, in each of these cases the Angel was addressed in a style that can be reconciled only with the Episcopal theory. His connexion with his particular Church—both its pastors and people—is such as to identify, as it were, *their* character with *his*, and thus expose *him* to blame for *their* delinquencies. Now take a city or other district in which are several Presbyterian pastors and congregations; no one of the former can be held officially responsible for the character of the whole. He may be the moderator of its Presbytery or Synod; but this is a changeable office, and confers no other power than that of a presiding officer at a meeting. The meeting adjourned, his power ends.

No one, it would seem to me, can read attentively and without prejudice what is said to these angels of the seven Churches and not perceive at once that theirs were the essential responsibilities of a permanent chief pastoral connexion with their respective Churches, a permanent presidency over all their concerns, and a permanent executive and judicial authority.

The scriptural argument will be farther examined in my next.

JONA. M. WAINWRIGHT.

March 14th.

From the Gospel Messenger.

Archbishop Whately.

In what a curious fix are our left handed brethren now placed by the writings of this Prelate! Again and again they have been warned not to trust him. Again and again they have been told that his principles are essentially Rationalistic and Socinian, and that they tend to the utter subversion of Christianity. But against the most unquestionable evidence, these warnings have been unheeded, these charges have been denied, and the utmost pains have been taken to disseminate his writings—especially his works on "the Kingdom of Christ" and the "Errors of Romanism." The Protestant Association in their report say, "The works of D'Aubigné, Llorate, Fox, *Whately* and others in the cheapest possible form, have been rendered accessible to the whole American public, and have shed a flood of light upon a vast number of minds." Now what kind of light is it, which has thus been shed upon such a vast number of minds? Is it the pure light of the blessed Gospel? or the meteor glare of error and delusion? Let this question be answered by the fact that even the Episcopal Recorder has been compelled to expose the following errors in one of these works. How many more of the same kind and of equal danger, remain annexed, the reader may conjecture from the sample here given.

"SUPERSTITION.—In a work of Archbishop Whately's lately republished by James M. Campbell & Co., of this city, entitled "The Errors of Romanism traced to their origin in Human Nature,"—among many other chapters upon different points in this system, one is upon Superstition. In this there is much that is excellent and useful. But in some remarkable points, the author carries his objection so far, that the result would be the destruction of much more than superstition. One particular point of his objections we esteem so dangerous, and so open to censure, that we cannot feel authorized to pass it over. He says, p. 23—'This leads me to remark, that the practice of teaching, or allowing very young children to learn by heart, prayers, psalms, portions of Scripture, &c., which they are incapable at the time of understanding, is one which is very often superstitious and almost always leads to superstition.' This remark he applies particularly, to the teaching of the Lord's Prayer to young children, against which he attempts to direct a continued argument. He then says, 'It is hardly necessary to observe, that the whole of the above reasoning applies equally to the practice of taking little children to church. Our Liturgy is evidently neither designed nor adapted for children, even for those who are of such an age as to be fully capable of joining in congregational worship, were there a service suitably composed on purpose for them.' He accepts however from the charge of superstition, the habit of learning hymns, &c., 'as an exercise for the memory,—but if it be regarded or inculcated as an act of devotion,'—this he says is superstition. Now we cannot but dissent in the most unequivocal terms from this whole view, as one which we think false in its principles, and dangerous in its operations. It is wholly contrary to the direct commands of God, who requires his people thus to teach their children his mighty acts. It is wholly opposed to the whole experience of the Christian Church, which has uniformly showed that no instrument is more efficient for building up mature Christian character, and maintaining a love for Christian truth, than the early storing of the memory with the divine instructions and forms of sound words which contain it."

Alas! When will these brethren learn and be willing to acknowledge that orthodox Christianity and Evangelical religion are indissolubly connected with sound Church principles—that the one cannot exist without the other? Are there no other sentiments of this writer which are "false in principle and dangerous in operation"—"contrary to the direct commands of God" and "wholly opposed to the whole experience of the Christian Church," and yet which they have helped to disseminate by means of this "Protestant Association" falsely so called.

CHURCHMAN'S LIBRARY.

(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge; Mannding's Sermons; Church Clavering, or The School-Master, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

Number 4, of this periodical is now out, containing the conclusion of Church Clavering, or the School Master, by Gresley; and the commencement of Christian Morals, by Sewell.

Southey's Book of the Church, will be commenced shortly. J. R. DUNHAM.

Flemington, N. J., March 30, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. March 2.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by JAMES A. SPARKS, Churchman's Bookstore, 109 Nassau st.

NEW CHURCH MUSIC.

NOW READY,

At the Office of the New World, 30 Ann-street, and Wadleigh's, 387 Broadway,

Price One Dollar,

THE BEETHOVEN COLLECTION OF SACRED MUSIC,

Comprising themes now first arranged from the instrumental compositions of Beethoven, Haydn, Mozart, and other eminent composers; and Original Tunes, Chants, and Anthems; the whole harmonized in Four Parts, with an Accompaniment for the Organ. To which is prefixed a New Method of Instruction in the Rudiments of Music, and the art of Reading with Intonation. By E. IVES, JR., W. ALPERS, and H. C. TIMM.

This book has been prepared by three distinguished and experienced Professors, and differs from the ordinary books of Church Music, in the following particulars: 1st. The music which it contains is such as can be found in no other book, *every page of it being copyrighted*. 2nd. It is complete in its arrangement; the voice parts standing in their proper order, with a separate score for the organ. 3rd. The words of the entire hymn are printed so as to be easily read with the music. 4th. It will contain all the metres used in all the churches of the different denominations, as well as all the service of the Episcopal Church, including the Festivals. 5th. It is got up in a far superior style to any book of the kind which has appeared in this country, being printed on a large and open page, with entirely new types.

The Music of this collection is entirely new, and must be sought for by all Churches, Schools, and Choirs, who are tired of the old Music Books. The demand has been so large as to take up the copies faster than they can be bound. The first edition is nearly exhausted. Orders are solicited. Choirs and Schools supplied at $10 a dozen. A liberal discount to the trade.

March 16—4t J. WINCHESTER, Publisher.

STANDARD ENGLISH THEOLOGICAL WORKS.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy, Students, and the Laity to the following list, comprising a part of their choice stock of English Theological Works:—

Bishop Andrews' Sermons. 5 vols. 8vo. $14.
Archbishop Bramhall's Works. New edition now publishing. (2 vols. ready) $6.
Bishop Berkeley's Works. 1 vol. 8vo. $2 50.
Do. do. 2 vols. Edited by Wright. $4 50.
Bishop Beveridge's Works. New edition now publishing. (3 vols. ready) $3 25 each.
Dr. Thomas Fuller's Works. 8 vols. 8vo. $21.
Rev. Joseph Bingham's Complete Works, with all the Quotations. 9 vols. 8vo. $33.
Bishop Bull's Works. 8 vols. 8vo. $22.
Dr. Isaac Barrow's Complete Works. 8 vols. 8vo. $24.
Do. do. do. Cheap edit. 3 vols. 8vo. $6 50.
Dr. Edward Burton's Complete Works. 5 v. 8vo. $16.
Bishop Butler's Complete Works. 1 vol. 8vo. $2.50.
Do. do. do. 12mo. $1 50.
Richard Baxter's Practical Works, with Introductory Essay. 4 vols. imp. 8vo. $20.
Jeremy Collier's Ecclesiastical History of England, with copious notes. 9 vols. 8vo. $25.
Dr. Wm. Cave's Works, edit. by Carey. 5 v. 8vo. $11.
Dean Comber's Complete Works. 7 vols. 8vo. $14.
W. Chillingworth's, M. A., Complete Works. 1 vol. 8vo. $3.
Archbishop Cranmer's Complete Works. 4 v. 8vo. $14.
Dean Graves's Complete Works, edited by his Son. 4 vols. 8vo. $13.
Bishop Hall's Complete Works. 12 vols. 8vo. $38.
Bishop Horseley's Complete Works. 8 vols. 8vo. $24.
Bishop Hurd's Complete Works. 8 vols. 8vo. $14.
Bishop Horne's Complete Works 4 vols. 8vo. $14.
Bishop Hopkins's Complete Works. 1 vol. imp. 8vo. $4 50.
Richard Hooker's Complete Works. 2 vols. 8vo. $4 50.
Do. do. do. edited by Keble. 3 vols. 8vo. $10.
Dr. Matthew Hale's Practical Discourses on the Liturgy. 4 vols. 8vo. $12.
Rev. W. Jones's (of Nayland) Complete Works. 6 vols 8vo. $14.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo. $18.
Archbishop Leighton's Complete Works. 1 v. 8vo. $2.
Do. do. with Life by Pearson. 2v. 8vo. $5 50.
Bishop Lowth,s Works, 3 vols. 8vo. $5.
Bishop Mant's History of the Church of Ireland. 2v $12.
W. Palmer's, M.A., Origines Liturgicæ. 2 v. 8vo. $4 50
Bishop Stillingfleet's Origines Sacra, 2 vols. 8vo. $5.
Bishop Jeremy Taylor's Works, 3 vols. $18.
Bishop Reynolds's Complete Works, 6 vols. 8vo. 15.
Dr. John Scott's Complete Works, 6 vols. 8vo. $16.
Archbishop Sharpe's Complete Works, 5 vols. 8vo. $14
Bishop Saunderson's Sermons, Complete, 2 v. 8vo. $5.
Bishop's Sherlock's Complete Works, 5 vols. 8vo. $7.
Archbishop Tillotson's Complete Works, 10v. 8vo. $18.
Bishop Van Mildert's Complete Works, 6 v. 8vo. $18.
Bishop Warburton's Complete Works, 13 v. 8vo. $28.
Wall's History of Infant Baptism. 4 vols. 8vo. $12.
Patrick, Lowth, Whitby, Arnold and Lowman's Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha, with the Text at large. A new edition. 4 vols. imp. 8vo. $22.
Holy Bible, with Doyle and Mant's Commentary. A beautiful edition. 3 vols. imp. 8vo. $14.
Pool's Annotations on the Bible. New edition. 3 vols. imp. 8vo. $18.
Dr. Waterland's Complete Works. New edition. 6 v. 8vo. $20.
Dr. South's Sermons. New edition, 4 vols. 8vo. $10. Oxford edition, 5 vols. 8vo. $15.

Also, the beautiful Paris editions of

St. Augustini, Opera Omnia. Complete in 22 vols. imp. 8vo. $50.
St. Chrysostom Opera Omnia, Gr. et Lat. In 25 vols. imp. 8vo. $75. March 30.

THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.

THE HOLY BIBLE, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament; Bishop Lowth on the Prophets; Arnold on the Apocrypha; Whitby on the Gospels and Epistles; Lowman on the Revelations. In the previous editions of this work, the Annotations were printed without the Text, thus rendering it a mere book of reference for the study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.

TERMS.—The work will be printed from new type on good paper, and will be in every respect equal, if not superior to the English edition, and will be completed in Sixty numbers, at twenty-five cents each.

RECOMMENDATIONS.

"It gives me great pleasure to learn that the celebrated Commentary on the Holy Bible, of Patrick, Lowth and Whitby, is about to be published. It has long been justly held as a standard work of much more than ordinary value; and I cordially commend the enterprise to liberal and extensive patronage. I wish every candidate for holy orders in my diocese to study it carefully, and every clergyman thereof to have it as a constant book of reference."

BENJ. T. ONDERDONK,
Bishop of New York.

Philadelphia, Nov. 14th, 1843.

I am much gratified to learn that the valuable Commentary on the Holy Scriptures, of Patrick, Lowth and Whitby, is to be published in this city, and I cordially commend it to the patronage of the Episcopalians of Pennsylvania. H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

New York, Nov. 18th, 1843.

I cordially concur in the above recommendation of the Rt. Rev. Bishop Onderdonk.

HENRY ANTHON,
Rector of St. Mark's Church, N. York.

I cheerfully concur in the above recommendation.

W. SUDDARDS,
Rector of Grace Church, Philadelphia.

Philadelphia, Nov. 24th, 1843.

I unite cordially in the opinions above expressed, of the value of the Commentary on the Holy Scriptures, by Patrick, Lowth and Whitby. J. C. CLAY,
Rector of Swedes Church.

⁂ Nos. 1 to 4 now ready. Subscriptions received by the Publishers. WILEY & PUTNAM,
March 23. 161 Broadway.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

PALMER'S LETTERS TO WISEMAN, complete in one volume. J. A. SPARKS,
March 9. Churchman's Bookstore, 109 Nassau st.

ST. MATTHEW'S HALL,

PORT COLDEN WARREN COUNTY, NEW JERSEY.

THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

---

ST. THOMAS'S HALL, FLUSHING, L. I.

THIS Institution, so advantageously known to the public, while under the supervision of the Rev. Dr. Hawks, having passed into the hands of the Rev. Wm. M. Carmichael, D.D., late Rector of St. George's Church, Hempstead, and Gerardus Beekman Docharty, A. M., late Principal of the Hemstead Seminary, is now in successful operation, as a Boarding School for Boys. The object of the proprietors is, to make it one of the very best Institutions of the kind in the country. An Institution in which parents may place their children, with entire confidence that every thing will be done which can reasonably be expected, to cultivate their minds, their morals and their hearts.

The families of the proprietors reside in the establishment, who, together with the students, will form one household, regulated and governed with parental care and authority.

St. Thomas's Hall is beautifully located in a very healthy village, within a short ride of the city of New York, and approachable not only at all times of the day, but at all seasons of the year, by means of stages and steamboats. The accommodations are on the most liberal scale, with special reference to the health, and comfort, and happiness of the student.

Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

Rev. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

SUSSEX CHURCH SCHOOL,

At Christ Church Rectory, Newton, Sussex County, New Jersey, under the immediate supervision of the Bishop of the Diocese.

THE REV. CLARKSON DUNN, A. M., Head.—On the first day of May next ensuing, the first term of this school will commence, and boys will be received, to be carefully nurtured, and faithfully instructed in the various departments of English and Classical learning, and in the principles of the Church. The Head, who has had twenty years experience in the administration of a school, will be assisted by one or more deacons of the Church, to be selected for that purpose, by the Bishop of the Diocese. The boys will in all respects be treated as his own sons. They will be thoroughly prepared for College, or for any of the departments of life. There will be one uniform charge for all, whatever studies they may pursue, of sixty-five dollars, for the term of five months, which must be always paid in advance, and which will cover every ordinary charge of maintenance and instruction. The charge for the vacations, which will be the months of April and October, will be additional, and at the same rate. The course of studies in English and Classical learning, and in Christian Knowlege, will be drawn up and supervised by the Bishop of the Diocese; in whose presence, an annual examination of the school will take place.

☞ Inquiries may be addressed to the Head of the School, at the Rectory, Newton, Sussex County; or to the Bishop of the Diocese, Riverside, Burlington.

March 2—6t§

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

PECK'S BOOKSTORE,

No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, } Buffalo, N. Y.
CHS. E. PECK, }

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

---

H. COLBURN,

BOOKSELLER, BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

JAMES A. SPARKS,

No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 16.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.—Branches taught. English, Mathematics, Drawing, Latin, Greek, German and French Languages. Pupils limited to eight.

TERMS.—$125 per annum or $62 50 per term of five months, commencing 1st May and October; each pupil to furnish his bed and bedding.

REFERENCES.—George Gillespie, Esq., 193 Pearl st., and Thomas N. Stanford, Esq., 139 Broadway.

March 9—8t§

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by

J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.

January 20.

The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

And under the General Direction and Supervision of

THE BISHOP OF THE DIOCESE OF NEW YORK,

of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,

BY JAMES A. SPARKS,

109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.